UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A Monthly Magazine, issued the 15th of the month by
UNITY SCHOOL OF CHRISTIANITY (Incor.)
Tenth Street and Tracy Avenue, Unity Bldg., Kansas City, Mo.
Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.
SUBSCRIPTION PRICE, ONE DOLLAR PER YEAR.

VOL. 49 KANSAS CITY, MO., NOVEMBER, 1918 No. 5

INTO THE SILENCE

GRACE PEARL BRONAUGH

Beyond the Beginning and Ending,
And farther than pleasure and woe,
Far into the Silence ascending,
Far into the Stillness I go.
I am standing alone but not lonely,
I am facing the Light from afar.
I am caring for nothing but only
The Truth, which I see as a Star.
At first it was pleasure I wanted,
At first it was ease which I sought.
At first it was Self that I vaunted,—
Was Self, not the thing that I thought.

At first 'twas for love that I thirsted,
At first I demanded my due.
And so in the fight I was worsted,
Myself, or the Self that I knew.
For *that which I knew not was master!*
And that which I knew was destroyed.
Thus selfishness met with disaster,
It perished and passed to the Void.
As long as I clung to the mortal
And thought of the old self as I,
So long did I pause at the portal
So long did I suffer and die.

But when in the stillness I harkened
To the Voice which the Higher Self knows,
Then the witch-fire before me was darkened,
Then the Star of my Spirit arose.
O friend, I must loose ere I bind thee!
I must enter the Silence alone!
O Love, I must lose ere I find thee,
For nothing on earth is my own!
At first as I left you in sorrow
I said, "It will quickly be passed."
I said, "I shall find you tomorrow,
I shall find you in heaven at last."

As I turned from the path of the human
And entered the Stillness supreme,
The Star of my Soul did illumine
My steps till the past was a dream.
Then the hunger for love and possession,
And the will which at first would not swerve,
The longing of Self for expression,
Were lost in the purpose to *serve*.
Then I found I was giving, not taking,
Then my soul grew more peaceful, secure.
Then my steps which were conscious forsaking
Grew easy, unconscious and sure.

There is little to bind me or bother,
No dogma nor creed do I own.
I ask but one boon of the Father,
I hunger for Wisdom alone.
Beloved, I seek you no longer,
And if you await me above,
Pass on, for my spirit is stronger
And needs not to lean on your love.
Let me lighten your load, let me bless you,
Let my prayers be a lamp to your feet.
No more will I seek to possess you,
I leave you in freedom complete.

I ask but one boon, as you enter
The Stillness and bathe in its bliss,
As near and more near to the Center
Of Light you approach, grant me this:
No share in your joy,—I am yearning
Far less for the dreams of my youth,—
But drop me one crumb of your learning,
O grant me one tithe of your truth!
No better than this could be given.
If you love me then lighten my night.
Inspire me, till darkness be riven
With beams of ineffable light.

And whether on earth or in heaven
Your consciousness meets the divine,
The truths which are perfect, "the Seven,"
Impart to this spirit of mine.
O Friends, whom I knew, who have left me,
O Friends, whom I never have known,
Of shadows my Soul has bereft me,
Behold, I am standing alone.
I would know, I would worship and wonder,
I would learn of all wisdom and worth.
And what is above me and under,
In heaven as well as on earth.

I would know, that my soul might be worthy
To serve and to save men from woe.
To heal and to cleanse from the earthy,
For the sake of this power, I would *know!*
Beyond the Beginning and Ending,
And farther than Night or than Day,
Far into the Silence ascending
I seek my particular ray.
I press toward the Center, unswerving,
Toward the Star which illumines my night.
And I know that by Loving and Serving
Alone, shall I enter the Light.

THE CREATIVE LAW

CHARLES FILLMORE

AN never had a desire that could not somewhere in the providence of God be fulfilled. Creation would be weak in its most vital part if this were not true. Desire is recognized as the onward impetus of the ever evolving soul as it builds from the within out, and it carries with it fulfillment as a necessary corrollary.

All is Mind, and the things that appear must be statements of Mind. Thus Mind *is*, and it also appears to be. The *is-ness* of Mind is but the one side of it. Being is not limited to the level of *is-ness*—it has all possibility, which includes the breaking forth of its inherencies into the realm of appearance.

Thus Mind has two sides, the invisible and the visible. Neither can be left out of a true philosophy. To say that Mind is all, and at the same time deny that the things that do appear have any part in that *allness* is to give place to but one-half of the Great Truth.

Every mental problem has its statement. That statement is made in response to the desire to know experimentally whether the ideal concept is capable of proof. A variety of factors are involved in every statement of a mental concept. These factors are not an integral part of the statement itself, but it is through them it is worked out. Thus in the simplest problem in mathematics enter processes which are not preserved after the solution has been arrived at, yet were necessary to that solution. These processes are made up of a combination of factors, and the exact outcome of each step is a matter of experiment. The ultimate must be the fulfillment of the idea, but the intermediate steps may be diverged or retraced many times.

If this be true in the simplest problem of mathematics, it must be true in the creation of the universe. "As it is above, so it is below." Here is where he who has caught sight of the perfectness of the ideal realm falls to denying the appearance because it does not express that perfectness in its wholeness.

With like judgment the student in the depths of a mathematical problem would suddenly erase all his work because the answer was not at once apparent, though he may have completed but a portion of the process leading up to that answer. We would not consider a farmer of sound judgment who cut down his corn in the tassel because it did not show the ripened ears.

Don't jump at conclusions. Study the situation carefully before you decide. Look upon all sides, the visible and the invisible, the within and the without.

The fact that you have an ideal world carries with it the possibility of fulfillment in expression. In Being you cannot shirk expression. To think is to express, and you are doing that without cessation. You may deny that these things of the world have existence, yet so long as you live in contact with them you are recognizing their place. A wholesale denial of their existence keeps you even as a house divided against itself. A reconciliation must take place before you can demonstrate the power of the Christ-man over death. Jesus did not say that his body was nothing, but he did say that he had power to take it up or lay it down. He laid it down in corruption, and raised it in incorruption. He found that his ideal was not being expressed in the body which was subject to decay, so he let the corruptible be crossed out, and from the ruins raised the body of light, which appeared and disappeared at will. This was the fulfillment of his ministry, and the demonstration of the power of the Spirit to overcome that last enemy, death.

All men desire to overcome disease and death. The fulfillment of this desire would be perpetuation of existence in form; so in its last analysis we see that we all

want to continue our chain of expression unbroken in duration indefinitely extended. This has always been the desire of mankind, and the whole world is today, and ever has been, fighting this monster, death. Oceans of medicines are swallowed daily, millions of doctors are exerting all their energies, and prayers unnumbered are uttered in a blind struggle to vanquish this dreaded enemy of mankind. This indicates a most powerful desire to be fulfilled. Jesus showed how it might be done, and gave the recipe. He said, "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death." He also said, "The word which ye hear is not mine, but the Father's which sent me," and, "The words that I speak unto you they are Spirit and they are life."

There is a chain of mind action connecting cause and effect in all the activities of life. This chain is forged by man, and its links are thoughts, words. Jesus laid great stress upon the power of the *word*. Yet he was wise in the injunction that his words should be kept; that is, men were to keep before them the ideal which he had. This ideal is the realm from which the word draws its substance, and its character determines the result.

The "sayings" of Jesus were tremendous. They raised the ideal of man and God far above what had ever before been conceived. They so far transcended the thought plane of the people that even his followers could not accept them, and many "walked no more with him." And until the last decade men have not grasped the lesson of the power of the Word expressed from his high ideal. Who in the past has taken Jesus literally, and sought to overcome death by keeping his sayings? Many have believed in his doctrine, and a great ecclesiastical industry has been built upon it as a foundation, but who has taken in full faith the *words* of Jesus and made them flesh of his flesh and bone of his bone, by not only believing them but by saturating his mind with them until they reincarnated themseles in his body?

This is the secret of every spiritual demonstration, not only a concept of what is true of Being, but a carrying out in thought, word, and act of that concept.

If I can conceive a truth, it follows that there is a way by which I can make it manifest. If I can conceive of inexhaustible supplies existing in the omnipresent ethers, there is a way by which I can make those supplies to appear. When once the mind has accepted this as an axiomatic truth, it has then arrived at a point where the question of processes begins. No one ever fully sees the steps he is to take in reaching a certain end. He may see in a general way that he is to go on from one point to another, but the details are not definitely clear to him unless he has gone over the ground before. The architect tells the builder to follow the plans. So in this demonstration of the spiritual powers ready to express through man, he must be willing to follow the directions of one who has proved his efficiency by demonstration.

We all intuitively know that there is something wrong in a world where poverty prevails. It brings sorrow and suffering. We would not, any of us, create a world where it exists. We all want to see it blotted out. This is the index pointing the way to the possibility of doing so. Whatever we see as wrong, it is for us to right. Lack of any kind is not prevalent in God's universe, and if there is such an appearance anywhere among men, it is our duty to do away with it.

There is a way—the "highway of the Lord." Will you take that way? It is a broad way, and there is room for everybody. Jesus said it was the kingdom of heaven, and that "all these things" should be added to those who sought it. This implies that you do not have to fully enter this kingdom to have the things added, but you have to *seek;* you must turn your attention in that direction—then they begin to come to you.

This is being proven by many thousands in this age who have accepted the promises of Scripture literally,

and are looking to God for every need. They may not in the beginning of the seeking have a single thing to encourage them to expect that they will be provided for in any particular. They just accept the promise, and proceed to carry it out in faith and act as if it were true, and there gradually comes to them new ways of getting a living. Avenues are opened up along lines to which they were strangers, but which they find by experience to be pleasant. This encourages them to go on still further in seeking this kingdom of God; and many of them are now rejoicing in its bounties.

These are they who have wisely used their one talent. They may not have caught sight of the Holy of Holies in that inner sanctuary, but they are gradually getting closer and closer to it. This is the step that everybody is commanded to take. Trust God in all things, and see the result made apparent by the mental currents which you set going all about you. You may not be able to point out just how each separate word of allegiance to the Father took effect, but as the months go by you will gradually observe the various changes that are taking place in your mind, body and affairs. You will find that your ideas have broadened immensely to begin with. The little world has been transformed into a big world. You have begun to think about realities instead of appearances. Your mind is more alert, and you can discern when before you were in doubt. You are not so fearful. The consciousness that there is a Divine Hand guiding the universe and you, has given you a feeling of security. This has extended to your body and to your affairs. There is an absence of prejudice and fault-finding in you. You do not judge so harshly. You are more generous, and other people appreciate you by returning the compliment. Things are coming your way now where you thought they were stranded.

This is not only true of your own particular affairs, but if you are observing you will note its effect in a measure upon those with whom you come in contact.

They are getting more substantially prosperous and happy. They may not in the remotest way connect it with you or your thoughts, but that does not affect the truth about it. All things have their cause, and every cause is mental. Whoever comes in daily contact with a high order of thinking cannot help but take on some of it. His mind takes it on unconsciously just as his lungs breathe the air of the room. Ideas are catching, and no man can live where true ideas are being held without becoming more or less infected with them. "No man liveth unto himself alone."

Now these are some of the *tangible* steps along the way to that larger realization which you desire. These steps are necessary, too, because no one is introduced into the storehouse of the Father, and given the keys and authority to fully pass out the goods, until he has proven his efficiency and reliability. Suppose that men of the world, with their present ideas of mine and thine, were given without mental cleansing the power to produce at will whatsoever they desired? Would not the same ambitions and selfishness lead to still greater oppressions? Would there be any improvement over existing conditions? Verily not! So it is wise that we are to seek first the kingdom of God and his *righteousness* before these things are in their fullness added.

But there is such a kingdom, and it may be found in that supreme fullness by those who are willing to come to its admission terms. Jesus said that the rich man's entrance into the kingdom must be like the camel going through the eye of a needle. This comparison referred to the little gates in the wall about Jerusalem—so small that the camel had to be unloaded and then get down on its knees to squeeze through. This is an excellent illustration of the way in which everyone has to go into the kingdom. Something has to be unloaded. It is not necessarily money, because the poor man gets in no faster than the rich man unless he also unloads.

That unloading is your ideas about money; about its use, and who it belongs to.

Men's ideas about money are an index to their ideas about all possessions—they believe that the things that come from the earth, the air, and the water are theirs to take control of and claim as individual property to be held in store regardless how needy for those things other men may be. These ideas are today prevalent in both the rich and the poor, and if these two classes were to suddenly change places it would not remedy the inequalities in possessions which these ideas produce.

Men must understand their relation to God, to each other, and the status of the universal resource. They must unload some of their erroneous ideas about their rights in the sight of an all-provident Father. They must understand that they cannot possess and lock up that which belongs to God without suffering the effects themselves of that congestion. It is not the poor man who in the end is the greatest sufferer from this action, because he has not by his concentrated belief in and trust of material things chained his soul to them. Those who are rich in the things of this world are by their dependence upon those things and faith in them binding themselves in material darkness, a darkness that will take ages to dissipate.

Before man can get into the realization of the Supply Invisible, he must drop out of mind every idea of personal possession. He cannot possess money, houses or lands, as his own. He cannot possess the idea in his mind for which these stand. In fact, he cannot possess any ideas whatever as his own. There are possessions that rust and get moth-eaten besides those on the plane of phenomena.

Men possess as valuable their education, their trade, their ability, their talent in any of the many ways of the intellect. Ministers of the gospel possess eloquence or scholarship; some are proud of their spiritual possessions. These are burdens that have to be unloaded at

the narrow way into the kingdom of heaven. Even the saint who is puffed up with his saintly goodness must unload before he can get in. Whoever is *ambitious* to do good, whoever *strives* to excel in righteousness above his fellowmen—these must unload before they can behold the face of the all-provident Father.

The realm of causes may be compared to steam in a glass boiler. It is perfectly invisible, and if the glass is without flaw the eye might look right at it without seeing anything at all. Touch an escape valve and it rushes out, instantly condenses, and becomes visible. But by this process it has lost its power. Ideas exist in a realm of ideas, and they are powerful only when they are handled by one who is familiar with their characteristics. The ignorant open the valves of the mind and let them flow forth into a thought realm in which they have nothing in common. They are condensed into the bondage of time and space which ignorance conceives as necessary to their fruition. Their power is thus lost, and a weary round of seed time and harvest is inaugurated to fulfill the demands of that world.

It is the mind that believes in personal possessions that is responsible for this limitation of the full idea. God does not have it that way. His world is a world of results following demands simultaneously. This is the world where man finds his true home. Labor, as we understand it, has ceased for the man who has found this inner kingdom. The Divine Supply is brought forth without laborious struggle—to desire is to see fulfilled. This is the second step in demonstration for everyone who has dedicated himself to the Divine Guidance. He immediately enters into easier lines and more happiness than the world affords when he has covenanted to follow the Good only, but this is an advanced degree along the same line of initiation into the mysteries of the Divine Magic. Before this step may be taken a deeper and more thorough mental cleansing has to be undergone by the devotee. He awakens the action of a higher set

of faculties within his own body, and there are opened to him fresh avenues of expression for his powers, or the powers of the Spirit manifesting through him. As he proceeds in the exercise of the inner faculties, he may find them clogged by the crystals of thought which some selfish idea has deposited, and he must go through a fresh cleansing. If he is obedient and willing to meekly follow the leading of the Spirit without cavil or protest, the way is easy. If, however, like Job, he finds fault, questions, and argues, he will meet with many obstructions, and his journey will be tedious.

Again, he who seeks the kingdom of God for the loaves and fishes he may get out of it, will surely be disappointed in the end. He may get the loaves and fishes —this is possible, but if there remains in the soul that which would use them to selfish ends, the ultimate will be disastrous.

We see many people in this day seeking the aid of the Spirit to cure them of their physical ills. They do not approach it with that true desire for the higher life which should inspire them. They find indulgence of their lusts and passions curtailed by some infirmity, which they want restored in order that they may continue in the fleshly way. The Spirit does not judge motives. It is Principle, and applies principles; so he that is in sin may be healed and again go forth and repeat his folly. Jesus said, "Go and sin no more lest a worse thing come upon thee."

It is the experience of those who have dealt with the Spirit that it is a vigorous stimulant. It restores the vitality of every organ, and they become even more acute to pain or pleasure than before the treatment. This super-sensitiveness renders them liable to more rapid waste, and when the fleshly indulgence is gratified they are quickly burned out, and the collapse is even more complete than before the healing. This is why those who receive Spiritual healing should be instructed in the Truth of Being. They should be shown that they are

sinning against the law of their existence when they indulge their appetites and passions for mere sensation. Retribution always follows this, and the ignorant suffer equally with the wise.

Dedicate yourself to God and his work. Lay at the feet of the Spirit all your desires, passions, and appetites. Make a definite and detailed covenant with the Father, and agree to use in the most exalted way all your substance. Turn resolutely away from the old habits that have robbed you of your vitality and sunk your body into the depths of inanition.

Humanity is today in the grasp of bodily death through the indulgence of false appetites. They can never put on the immortal robe of purity until they covenant with God to sacrifice upon his altar of spiritual fires all their energies. They must lift up the old serpent that they are now crawling in the dust with. No one can do this without Spiritual aid. Jesus Christ saw this, and through him was provided a helper, "Even the Holy Spirit whom the Father will send in my name."

Whoever silently calls upon this Spirit, and in its abiding place in his own soul agrees to follow it and do its will, shall be helped to overcome all the habits and indulgences that are keeping him out of the kingdom of heaven.

"Seek and ye shall find, knock and it shall be opened unto you."

ALWAYS WITH YOU

"Say not 'Welcome' when I come,
Nor 'Farewell' tell me when I go;
For I come not when I come,
And I go not when I go.

I am *always, ever with you,*
Always *will be, so I pray.*
I would never '*Welcome*' *give you*
And '*Farewell*' *would never say.*"

CONSERVATION, TRANSMUTATION AND DIET

IDA M. MINGLE

NE OF the most dominant demands in the world today is that conservation be practiced. For ages man has been the prodigal, casting off his substance in various wasteful ways until he reached a point where the Law, governing his being, decreed, "Thou shalt return unto thy Father's house even though every step be accompanied by the lash of necessity." Tired with existing upon "husks," man is demanding a knowledge of the genuine methods of living; methods which will assure peace and satisfaction, and at the same time give him an opportunity to expand and develop his inherent capacities. However, man must learn to conserve his natural forces before he can unfold his God-possibilities.

The well-balanced soul learns his lessons from those things which press upon him from without, as well as from his inward realm of thought. The Spirit of Opportunity is an omnipresent factor, but in order that conservation may be effectively practiced there must be a deep-rooted conviction of the benefits to be derived. The chief essential in all advancement of a permanent nature is the *establishment of consciousness in the individual of the ideas entering into that which is to be attained.*

Conservation is the righteous use of all things, whether those things be visibly manifest or embryonic creative ideas. The most central starting point in the practice of conservation, and one which touches all planes of consciousness, is that of conserving words. On every hand we note the great waste of energy through inharmonious word-activity. On the mental plane of consciousness, this waste is expressed as uncontrolled

thought force. In the realm of the soul the riot of emotions and feelings correspond to the waste of words, while on the physical plane this waste is synonomized in the expulsion of seminal seed. When one begins to conserve in the expression of words, immediately his thought world becomes more poised and steady, and less demand is made upon the nerve energy of the organism. As a consequence, the vital fluid, which was converted into word-substance, is transmuted into its original life elements, and rejuvenation and vitalization of the body follows.

Every idea of Truth that is formulated into thought-energy and word-substance vibrates harmoniously upon the vital fluid, and there is incorporated into the very flesh of the devotee the substance of Spirit. "In my flesh shall I see God." The *word is the seed* and, no doubt, the tendency of all living creatures to produce a superabundance of seed is the effect of the unrighteous use of words.

Man is ever seeking a higher expression. Let him learn the process of transmuting the now commonplace energies of his being, and he will find the key to substantial progress and satisfaction. If the human family were to cease from its ejaculations of surprise—its "ahs," "ohs," "uh-ns," and all such other superflous talk, and transmute this energy into *thought on substantial answer* to the remark which called forth the ejaculation, it would convert a great stream of energy into constructive body building, for every word writes something upon the inner consciousness of man. Let the womanhood alone convert the laugh of self-consciousness, so common to them as to be labeled a "giggle" into constructive thought energy, and she would become the master of herself, not only on the mental plane, but on the physical as well.

Knowledge of the righteous use of all forms of energy is the only guarantee toward a legitimate conservation. However, action though harmful, is more conducive to growth and expansion than inertia, and no

phase of expression is to be condemned. The only genuine method of stopping all waste and leakage is involved in the process of transmutation.

Transmutation is simply the conversion of seed into vital life energy whether the process be enforced or voluntarily established. Transmutation of seed in vegetable and fruit producing plants is being worked out by scientific minds, and more nourishing and vitalizing foods are presented to man for his consumption. But what of man? Shall he continue in the great waste of seed? There is no one but desires more abundant life. When the soul is convinced that transmutation is the keynote to the attainment, not only of more abundant life, but life eternal in the flesh, who of us would refrain from entering wholesouled into the understanding and application of the process of transmutation?

Jesus taught that in order that a man might be said to live at all, he must be born of the Spirit. This is the first essential toward attaining eternal life, and embodies the fulfillment of all Law. The man, in material thought, may get a certain result from conservative living, which is well and good in evolving the soul to a point in consciousness where it can receive an influx of higher power. But he cannot tarry at points along the way even though they mean to him health of body and peace of mind, for perfection as spiritual being is already written in the heart of man as the goal to be attained. Perfection is to be expressed in both the inner consciousness (heaven) and the manifest realm (earth); in both soul and body. If man is involved in a maze of petty, personal thoughts, words and actions, he is expending the inner God-substance in "riotous living," and diverting his attention from the bringing forth of the Christ Self.

Man's desire to live continually in the body is but the prelude to this attainment. Originally man dwelt in the Garden of Eden (spiritual body), and he cannot escape from the urge to again enter into and take possession of this "Promised Land." When man is conserving purely

in the physical expression, he takes on added powers in the physical. When he is conserving on the mental plane, he experiences a regeneration of mental forces; but if his ideas are centered in the Spiritual Self, in the I Am, he is consciously unifying himself again, in a three-fold way, with the "tree of life" in the midst of the Garden (spiritual body), and is partaking of its living waters.

In the regeneration transmutation becomes a natural process, though if sense thoughts have been intensified in consciousness it may be necessary to lift up the forces of the body, thus offsetting their tendency to flow downward. It has been demonstrated conclusively that the life forces follow the thought, and that the character of the thought quickens or retards its activity. If the student in regeneration feels heavy, morose and dull, it is evident that the vital fluid is following the *unnatural* trend forced upon it through ages of impure thought, and immediate attention should be given to the upliftment of these forces. To uplift the life forces there must first be a conviction that man is both male and female; that union between these principles of Being takes place within the individual for the purpose of begetting a consciousness of life. So long as man believes in sex union as a necessity to the generation of life, the vital fluid, very naturally centralizes at the generative center, and is there stamped with the desire in mind. As a result, there is a tendency to lose the precious fluid involuntarily, or to voluntarily expel it, just at a time when generation under a Divine Law should be set into action.

We are told by St. John in Rev. 22:2 that the "tree of life" bears twelve manners of fruit, and yields its fruits every month. Twelve represents the dominant powers of spiritual man, which powers are symbolized by the twelve disciples of Jesus. The characteristic of these disciples represent the "twelve manners of fruit" yielded by the *tree of life*. One, who is conserving and transmuting his vital fluid, readily discerns *when* in

the month he should specifically convert this inner force into spiritual quality. If you wish to bring forth James (the brother of John), which is symbolical of Substance, let the Substance Idea dominate the consciousness, supervised, of course, by Wisdom and Love, the procreating Father-Mother nucleus in regeneration. Relate all ideas relative to Substance, active in mind, to the idea of Divine Substance. Cast out, through denial, all ideas of materiality, limitation, etc., and hold firmly to the Truth that Substance is the one reality out of which all is formed.

The well-rounded and well-balanced soul, working toward the regeneration of the whole man, will give specific attention to the bringing forth each month of one of the spiritual qualities. After the seed of man has been established in a regenerate habit of procreation, ideas of Divine Mind flow more easily and naturally in consciousness, and spiritual growth is accelerated. There is no longer any drain upon the inner organism for the tendency to expel the "fruit of the tree" involuntarily, or to waste it in sex or emotional expression is entirely overcome, when the law of regeneration has been sufficiently impressed upon the strata of the heart. The law of regeneration is adverse, though not opposed, to the activities of generation, and when coöperated with intelligently and earnestly, will again dominate the consciousness until the whole body glows and thrills with the pure life of God.

In the regeneration, the body takes on a more spiritual character, expressing more harmony and less weight. A buoyancy and lightness is experienced in the organism which forever offsets the idea that the body is material. Eventually, coöperation with the God-life must bring to light the deathless body in which even the "blood of life" will be transmuted into the original Divine energy. The perfected body is the "Holy City" described by St. John in the twenty-first chapter of

Revelations, in which there shall be nothing unclean nor unrighteous.

Diet has much influence upon the body. Food stands for an idea, which idea, when appropriated and assimilated, relates itself harmoniously or inharmoniously to the thought force incorporated into the cellular structure of the organism. Again, the food elements are carried in the blood, which is also the avenue through which the life-seed is distributed to the tissues. If the blood is thick with gross, material elements it does not have access to the minute capillaries of the organism, and the tissues being deprived of the vitalizing life forces, deteriorate and die. Food that will contribute to thinness of blood is therefore more vitalizing in its effect than foods of grosser nature.

Fruits excel in purity of quality and no doubt are the most suitable food for one unfolding spiritual consciousness. Eminent physicians insist that fruits are the ideal food. Nuts may be added to the fruits and make a well-balanced diet. Undoubtedely foods in their natural state are more desirable than cooked foods, since the latter are dead and, therefore, are not life-inviting. Much of the energy of the organism, which should be used in bringing forth the perfection of the spiritual man, is usually needed to digest and assimilate food. The natural forces in the organism are almost continually making an effort to relieve the body of excessive food accumulations.

One of the most noticeable effects, where transmutation of seed is consciously carried on, is the lessened demand for food. One finds satisfaction in appropriating the spiritual substance of ideas, and a period of silent communion with the God-life within is much more refreshing and nourishing than even a well-balanced meal of live food.

It is repeatedly emphasized that no one, except Jesus, has attained eternal life in the body. This fact stimulates us to an understanding of the principles which

governed his life, and is not a stumbling block to progress. The claims that Jesus made for himself, he made for all men. "I am the light of the world." "Ye are the light of the world." Jesus promised that they who follow him in the regeneration shall be master in both mind and body. "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit eternal life" (Matt. 19:29, R. V.). And because Jesus discerned the propensities of human nature, he added: "But many shall be last *that are first;* and first *that are last.*" Many souls, conspicuous in some particular phase of spiritual unfoldment, cling with wilful tenacity to some human phase of expression because it delights the sense man, ignoring the Truth that everything of the human must be transmuted into its righteous expression before man can enter into eternal life.

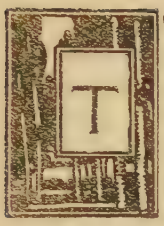
No phase of human nature requires such weeding out as that related to appetite. Man originally sinned through *eating* of the fruit of the tree in the midst of the Garden, and the effect was death in the body. All perversions of appetite, common to man today, are but this primary sin intensified in consciousness. It follows then that when man shall enter into the conservation and transmutation of the "fruit of the tree in the midst of the Garden," or in other words, utilize the vital fluid for the purpose of regenerating the body, death will cease. As St. John in Rev. 22:3-5, speaking of redeemed man, expresses it: "There shall be no curse any more . . . and there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever."

And this our life, exempt from public haunt,
Find tongues in trees, books in running brooks,
Sermons in stones, and good in everything.

—*Shakespeare.*

TEMPERANCE

DOROTHY HATCH



O THE ordinary mind, temperance means a mere restraint of alcohol; to the mental man it may mean a restraint of desire; to the whole man it means such a fullness of God, such a satisfaction with Life, that all the desires of the heart are even now fulfilled. Into this idea of temperance comes the query of personal and race purity. How widely misunderstood is the "Blessed are the pure in heart!" To many, a bodily or mental cleanliness represents purity; to many, a great suppression of filth is cleanliness and purity; but to the soul, purity is now, and always. It can never be understood as attained by effort. It grows like the lily of the field, out of the heart of man into his mind, into his body; it is lifted on high, but is never repressed or put down.

The more a thing is suppressed the more concrete, the more solid it becomes. The energy expended in the wrong effort of suppression could well be expanded into the development of a perfect purity. The pure, clean things of God are those which are free from aught *but* God. The clearer the realization of good alone, the greater is the purity of the vision, the more distinct is the view of God presented to his own.

Can we see and feel God, all good, all clearness, when with every atom of our strength we are fighting a thing which only needs to be *let free* to grow into an expression of him?

How can you believe in the allness of good, and say to your own mind, "I am full of evil which must be cut down, else it will grow up and choke my good"? This thing called evil cannot be, never was, and never shall be, for the one Creator pronounced the sentence of goodness upon his every creation.

Can we waste our wonderful opportunities for growth, for expression, in the lopping off, in the putting down of things that God created? He that *sees* evil as a reality, he that *knows* evil is far from God, no matter what his bodily purity may be, no matter what mode of life he employs; he is farther from God than he that sees the *good* in man, and by the desire for goodness, for more freedom, for greater expression, seeks the things of the soul in their external form.

The *Allness of Good* is that great truth that will be learned this day. Put on the armor of light, of clearness, of purity, so that all else is swallowed up in godliness; *not suppressed in goodness*, but lifted up, a holy, living gift upon God. Body, mind and soul is and shall be the great Trinity, which is God and of God, now and always.

HELP ME FORGET

O God, all merciful,
Help me forget!
Help me forget
The seeming wrong, the worry, fret,
A hasty word of tongue has sent
From heart o'er full of vain regret.

O God, all merciful,
Help me forget!
Help me forget!
Save only word of love and deed
Sent in my hour of want and need
From heart o'er full of Christ indeed.

O God, all merciful,
To ne'er forget,
To ne'er forget
Thy love and mercy daily sent
To bear away the discontent,
Of humble heart now penitent.

—*L. S. H.*

THE KINGDOM OF THE MIND

ETHELIND LORD CAMPION

"I am the Author, Preserver and Destroyer, Savior, Redeemer and Transmuter, Reformer, Recreator and Regenerator, of my world."

AUTHOR

HE WHO writes a book, consciously creates its characters, and consciously directs them into a logical devolopment of self. He uses his intelligence to make his puppets express to the reader a balanced conception of character, and a natural and reasonable sequence of events. He may copy somewhat from observation; he may draw in degree upon experience; but he uses the power of his imagination to make his characters live and move and *be* so truly themselves that the ending is artistic—that is, beautiful as well as true. Even in purely imaginative creation he follows Truth and Law, and the more of Truth and Law he pictures, the more vital and compelling are his creations. The more "inspired" the writing, the more of Truth it reveals and contains.

If the author exercises pure fancy, without any relation to Known or visible facts, these fancies must embody a vital something that appeals to people as *true*. The poet or philosopher is generally ahead of his generation, because to him is given the vision of Beauty unmaterialized and unformed.

The artist, he who transcribes beauty in form or color, seeks devoutly to express not only that beauty, but profoundest Truth.

The musician, in his most ecstatic raphsodies of sound, is true to the laws of harmony and rhythm, and produces beauty of composition only because of this.

Author, artist, musician—all recognize a fundamental law, and try to intelligently embody it in their

conceptions, and are happy only when they feel that they have done good work.

But when it comes to man as the writer of his own serial story of life, the author of, and arbiter in his own world of ideas, we find him often untrue to the laws of harmony and beauty.

He strikes false chords in the symphony of life, crashes blindly along from discord to discord, painfully aware of the jarring dissonances; but in his ignorance accusing some outside power for his blunders, and is thus dissatisfied and unhappy.

On the canvas of his mentality he sketches monstrous misconceptions, and believes them to be true if not beautiful, because to him they bear the semblance of reality.

Facing the sun, there are no shadows on our pathway. Turning to Reality, we are no longer deluded by illusions. In the perception of Being—of who and what we really are, there is no room for belief in what we are *not!*

Since I am the "author and creator" of my world of ideas—ideas which I project into the world of form and apparent solidity, I will remember that I am thus responsible for what I find in my conditions, environments and affairs. The chain of ideas between cause and effect may seem to me obscure, but it is forged link by link by my states of mind, is the manifestation of my mental conceptions. I have worked in ignorance hitherto; ignorance of my real Self; of my vast powers and potentialities; of the obedient *Substance* in which thought works, and of the great laws of Being which work for me when I understand.

Now I recognize and accept my responsibility, and begin this moment to build my world with ideas that are beautiful and true. My body responds to these true ideas, and shows forth health; my relationships with others become enduringly harmonious; my affairs prosper, and my mentality *consciously* contacts the Universal Intelligence. I coöperate intelligently with the Law of

Being, and express in beauty and harmony that which *I Am.*

PRESERVER AND DESTROYER

By the very nature of my Being, I must express positively and constructively, or negatively and destructively. The negation of God, that is, a false belief in separation from God, results in a conception of the Devil. If I believe in the absence of Good, I manifest the appearance of evil. If light is eliminated, darkness ensues; the light still shines, but I, in my self-imposed darkness, comprehend it not.

If I have heretofore ignorantly imagined evil, I can, now that I have realized my God-given power, destroy these false manifestations, and build anew. I am the Destroying Angel of my world of false ideas. If I have walked in darkness heretofore, I now flood that darkness with the illumination of conscious knowing.

If I have power to destroy, I have also power to preserve, to keep safe, to defend, my inherent good. I am the salt of *my* earth; I have not lost my savor. I keep sane and sweet amid the miasma of false conceptions rising round about me.

I destroy the false, the untrue, the impure or adulterated thoughts. I preserve the glory bestowed upon me before the world was. I destroy the ephemeral, the fleeting, the illusory; I preserve *consciously* the eternal verities of my nature.

If I have hitherto *created* darkness, I now in understanding *form* light;—I say to my world of ideas, "Let there be"—and there *is!* I preserve life; I destroy negation, or death. I preserve Good; I destroy my conceptions of evil. I preserve Love; I cast out my imaginings of hate. I preserve my essential Oneness with God; I destroy my belief in separation. I preserve harmony; I dis-continue discord.

"*I Am*, and beside me there is none else."

RE-FORMER, RE-CREATOR, RE-GENERATOR

If our minds can entertain the idea, if we believe, that things formed in the visible are formed by the power of thought, believe that they are the manifestation of the Word, we must also believe that the things so formed can be re-formed at will in identically the same way.

What we have in mind created, can in like manner be re-created. What the mentality generates, can be re-generated by the same mentality.

It thus becomes clear that if any or all of the various phases of life seem unsatisfactory, it is our privilege and in reality our obligation, to change them to something better. If we have made a false estimate, and have the mental capacity to recognize it, let us correct our estimate, and build anew on a true premise. Having created a condition that makes for discomfort, let us overcome the accumulated inheritance of human inertia, and with a little expenditure of energy, a little patience, a little time, re-form, re-create and re-generate our world of ideas. This is the great business of life, its only purpose, its only excuse—to *manifest* the Kingdom of Heaven in body, mind, relationships and affairs. Life is the Great Adventure; engage upon it joyfully and confidently, as befits one of high estate who has dominion over all things in heaven and in earth!

RE-DEEMER AND TRANSMUTER

To redeem is to rescue from bondage, to ransom, to atone for, or to recover. The Prodigal Son was redeemed when he came (*again*, that is, consciously) to himself, and arose to unity with his father, whom he believed he had lost. He atoned for his long wandering in that far state of consciousness when he went back *home* to the Being he really was all the time. He ransomed his little sense-self by the *recovery* of his Spiritual Self; by a mental re-cognition, a re-knowing of who he really was. He was rescued from the bondage of belief

in materiality when he discovered that it neither did, or could, give him satisfaction, when he was sick and tired of husks. He was through with sensuousness and sensuality because he had sounded their depths and found no real or lasting pleasure there. And he was forgiven: why? because he gave for unbelief, belief; for ignorance, true knowing. He could no longer be deceived; he knew the false from the true, and thus there ceased to be for him anything but the true. He was transformed in the twinkling of an eye through the alchemy of a change of mind! The false was transmuted into the true, unreality was swallowed up of reality, the false estimate which had kept him in bondage yielded place to the Divine estimate, and he knew himself to be coequal with God.

We are all redeemers and transmuters of our own world of thought and its outpicturings in the visible, the concrete, the things cognized by the physical senses, and so long considered the realities of life.

These thoughts of ours, that have so long been in captivity in Egypt—the land of ignorance—must be reclaimed, and led out into the Promised Land of fulfillment and delight. This is the reparation each owes himself: the atonement each is called upon to make. Having used the power of the Word, the tremendous energy of thought, in a negative or destructive way, we must now build up what we destroyed; become the Moses of our ignorant ideas, and proclaim to them, "*I Am* hath sent me." These debased and captive thoughts must be freed, changed, transmuted, from their state of impotence and ignorance to their true activities, their real positiveness, and unlimited power.

And *I Am* the re-deemer and transmuter, even as I was first author. The transmutation of the human consciousness of imperfection into the Divine Knowing of the Truth is freedom. The conversion of the dross of false beliefs in sin, sickness, sorrow, all the negations, into the pure gold of self-knowledge is the mystical,

yet entirely practical transmutation that is possible to all. It is in reality a crossing over from one state of mind to another, from a false idea to a true one; for all that we express outwardly, originates in mind. The alchemy of thought! That fluid and non-resistant force which backs up the word of which all things are formed. This power of the *I Am*, which, when we turn toward, illuminates and warms, heals and blesses to the uttermost ends of our consciousness.

Let us turn to the limitless, unafraid, free Being *that we are*, as Jesus of Nazareth turned from all that had in any degree hampered the free expression of the Christ within, and *come forth*, clothed upon with the beauty and majesty of divinity, plenipotentiaries of the Most High, acting *for* God in God-like ways; owners of the spheres, *one* with the heart of Christ, *one* with the minds of the Illuminati of all the ages, *one* with Universal Intelligence, consciously possesing the glories of the kingdom of freedom which it is the good pleasure of the Father to have bestowed upon me.

"I am that I am . . . and besides me there is none else."

The world is wide
In time and tide,
And God is guide;
  Then do not hurry.
That man is blest
Who does his best
And leaves the rest;
  Then do not worry.

—*C. F. Deems.*

Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before love grows cold.—*Robert Smith.*

SPIRITUALITY; OR PRAYER AND PRAISE

Correspondence School Lesson Written By

EFFIE UNZICKER

HE BODY is the temple of the living God and is built or produced by mind action, which always builds under law. Mind makes its centers of activity, and the centers build forms through which creative ideas manifest. This is illustrated by the way the minds of blind people develop brain cells in their finger tips.

There are twelve faculties of mind and these express through twelve centers in the body of man. These faculties are represented in the Scriptures by the twelve disciples of Jesus, the twelve foundation stones, the twelve sons of Jacob, the twelve tribes. All through the Scriptures we find that the number twelve is used in symbology. As we study the twelve disciples of Jesus with the idea that they represent twelve faculties of man's mind, which are expressed through the twelve centers of consciousness, we learn the order in which the development of the various centers of our bodies takes place. We also learn the function of the various centers, and their relation to each other.

Among the disciples there were James and John, who were brothers. Jesus called them, "Sons of thunder." When we recognize the great vibrations sent out from the nerve center which is supervised by these two disciples we can understand this statement made by Jesus. The faculties of Love and Discrimination in Judgment find expression through the Solar Plexus, which is located just back of the pit of the stomach and near the heart; this is the center represented by James and John.

It is our obligation to let the Christ within rule over

these various centers, and to develop them in Divine order, and thus bring into manifestation the Christ man.

If we believe in planetary influences or any other power ruling man, except the Universal Power Divine, we put limitation on the power of God, which is limitless and free. It is the knowledge that man is spiritual Being that frees us from bondage to earthly conditions. All is mind, free and limitless.

Ideas make man and all his conditions. He is ruled through the power of thought. The ideas or thoughts we have in mind attract other thoughts of like character and they form states of consciousness. Thoughts are drawn together just as people are drawn together in various societies. The old proverb, "Birds of a feather flock together," is also true of thoughts. Thoughts of like character are drawn together around some dominant idea to which they are related, thus forming what is known as Thought Centers.

Jesus said, "I am the light of the world; Ye are the light of the world." He tried to make all people understand that they were invested with the same power that he had. The failure to recognize the Christ power in man has held man in limitation. When man recognizes that the Christ power dwells in him as it did in Jesus the Christ, he will rule over the centers of consciousness in an orderly way, and bring his thoughts into a right relation with the thoughts of God, thereby expressing the Divine Order of creation.

This Christ man in each individual must traverse the body temple and cleanse and purify it. Through the Christ Mind error thoughts are cast out of the thought centers; new states of consciousness are built in through affirming the Truth. In this way all the faculties of man's mind and body will be redeemed and brought under the rule of the Christ Mind.

It is by the renewing of the mind that the body is transformed. Paul said, "Be ye transformed by the renewing of your minds." When this renewal of mind

takes place the cell structures are changed; instead of dead cells sloughing off there is a quickening of life which keeps them all alive, and the body thus becomes incorruptible and immortal.

It is the Center of Spirituality, which is located in the top of the head, that the Christ Mind is contacted by man. When one prays one naturally turns to the Center of Spirituality, at the top of the head. This is the reason men look up in prayer.

In building the body anew, we must call our disciples, (our faculties of mind) as Jesus called his disciples. The first thing essential is to "enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret." We thus make conscious union with the Father, the One Divine Mind. We should then direct our attention to the center we wish to quicken, speaking the words of Truth to that center that we wish established. There will be a response if we are faithful and earnest in the work and are willing to think the thoughts of God after him.

We should make our prayers those of thanksgiving and praise. The Father hears before we call. We know that the thing we ask for in faith believing we shall have, so we should give thanks because we have already received in the Spirit.

Lack of perfect faith and understanding is the cause of our not receiving the outer manifestation at once. Prayer does not change God's attitude toward man, but it does change man's attitude toward God.

The attitude of praise makes man ready to recognize his blessings. Praising awakens the individual to the realization of the presence and limitless power of God. By serving with praise and thanksgiving we bring good to us in the right way. Through the singing of joyful songs of praise we set free energy that inspires ourselves and others, while the singing of sad, mournful songs tears down rather than upbuilds. By applying the law of praise we bring good to ourselves and others.

We must praise God first and then ourselves as his offspring. We must praise all as good and then only good will manifest.

We live in and are surrounded by a Substance, the spiritual manifestation of which the scientists call Universal Ether. Out of this ether or Substance man makes whatsoever he will. Through thought he lays hold of the Substance, and by words of prayer and praise he forms the thing he desires.

If we wish to manifest success, we should not enter passively into the thought atmosphere of persons who are talking of failure. If we wish to manifest health we must avoid the thought atmosphere of those who complain of ill health, and are always talking of sickness and disease. We cannot attain health by studying disease, as many people think we can. We can only attain health by recognizing the real true Source of health, the Divine Mind, and by making our conscious union with this Mind. We should talk health and prosperity if we wish to manifest them in our lives, because every word and attitude of mind has a corresponding effect upon our lives.

Thought is the great ruling power of man's body and affairs. Thought not only rules the members and the fluids of the body, but it is by thought that the body is formed.

The gathering together of the disciples in the upper room symbolizes the centering of the faculties at the Center of Spirituality for communion with the Father.

Christ Jesus represents the spiritual Man, and his disciples are the twelve faculties of mind. The Christ, or the *I Am*, is higher than the personality, and it is through the activity of the Christ Mind or the Superconsciousness that the new race is to come into expression.

The Solar Plexus is a great nerve center, the lower part of which lies back of the pit of the stomach forming the Substance Center. This Substance Center is

symbolized in Scripture by Bethlehem (the House of Bread), the birthplace of the Christ child. The upper part of the Solar Plexus is the center through which Love expresses and it is symbolized by Jerusalem (City of Peace), where all the Jews went to worship God. Bethlehem is six miles below Jerusalem; so the Substance Center is found below the Love Center.

Man's body is represented by Palestine. As Jesus went up and down Judea preaching the gospel (good news), healing the sick, casting out devils, and raising the dead, so must we let the Christ man go up and down through the various centers of our bodies, cleansing, purifying, and making us whole and free by the *good news* that Christ abides in us, and rules in our lives.

Man's activities in living and demonstrating the Truth are represented in Scripture by the Israelites. Their wanderings in the wilderness symbolizes how man wanders in the wilderness of thought, and brings suffering upon himself because of his disobedience to the Law, and not because God willed that he should suffer and endure afflictions.

We are taught to pray believing that we have received. When we pray in this manner we can give a prayer of praise and thanksgiving and say with Jesus, "Father, I thank thee that thou hast heard me." Man puts off receiving by expecting his prayers to be answered at some future time. There is no such thing as "time" with God. So in Spirit every request is granted instantly. We, by our own thought, prevent the outward manifestation, for we receive according to our faith.

Happiness, at least, is not solitary; it joys to communicate; it loves others; it sanctions and encourages to all delights that are not unkind in themselves. The very name and appearance of a happy man breathe of good nature, and help the rest of us to live.—*Robert Stevenson.*

THANKSGIVING

Lecture by Charles Fillmore, in Unity Auditorium, Kansas City, Mo.

"All Thy works shall give thanks unto thee, O Jehovah, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power."

"Enter into his gates with thanksgiving, and into his courts with praise. Give thanks unto him, and bless his name."

OU WILL observe, if you study the Scriptures in the light of the Spirit, that those wise prophets who bore testimony to God's inspiration, always gave thanks. Their thanksgiving may not have been couched in just the terms which we would use, but there was recognition and gratitude, and a devout thanksgiving on the part of the wise one for the good, even before it was received. There was going forth from the heart of the devotee the spirit of thanksgiving, for wisdom, for the things of daily need, and, in the case of Jesus, for the always present Father of power and support.

You remember how Daniel, when he was a prisoner in Babylon, appealed to God for discernment of the king's dream.

"Then Daniel blessed the God of heaven. Daniel answered and said: Blessed be the name of God for ever and ever; for wisdom and might are his. And he changeth the times and the seasons; he removeth kings and setteth up kings; he giveth wisdom unto the wise, and knowledge unto them that have understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter."

Daniel praised and gave thanks unto the great God for his wisdom, for his inspiration, for revealing to him the dream of the king. The matter was opened to him, his vision became clear and he read out of the Spirit the king's dream and also interpreted its meaning.

I am calling your attention especially to this, because it accords with what modern metaphysicians have discovered as a universal law. If you wish to know about a certain thing, and you believe in the great, everywhere present Mind as the source of all knowledge, go into your "Secret Place," the deep recesses of your mind, and begin at once to give thanks to God that you *do* know. Praise the mind of Wisdom and Understanding—exalt your understanding, and that Presence, through your word; and in some way, through a vision, or a dream, or a flash of spiritual discernment you will receive the necessary knowledge.

This law has been used by wise men all down the ages, but few have attempted to explain it. However, it is not hard to understand that mind synchronizes with mind, like the blending of music, when a keynote has been struck. When you have considered a matter in the light of Spirit, and given thanks for its consummation, you have fulfilled the most potent, yet most simple of all laws. It is a law of mind action, and it always proves itself. Being a law, how important it is that we take advantage of it. Neglecting it, we see why we have fallen short in some of our demonstrations. As a nation we give thanks to God in but one day out of the year. We are not commanded to give thanks even then. In the year 1863, President Lincoln suggested that the nation follow the precedent given by our Pilgrim Fathers in 1623, and have a yearly day of thanksgiving—giving thanks especially for an abundant harvest. It is quite perfunctory in spirit and no one has expected or observed special results. We should not look for great results from one day's thanksgiving out of 365. Thanksgiving does not depend

upon the president's proclamation. Neither is it fulfilled by ceasing to chase dollars for a single day out of the year.

Thanksgiving must be something more than mere cessation from one's daily work. All those feast days in the old Levitical Law—giving thanks unto God for the escape from Egypt, for the passing through the Red Sea, and the entering into the Promised Land, had a deep meaning to the Jewish people. It was not the eating and drinking at the feast, but prayer and supplication and thanksgiving to God that moved them. Through obedience they came into possession of a law that lies at the very foundation of all true prosperity. Thanksgiving is accumulative. True thanksgiving is the soul's recognition of its relation to Resource—that there is no limit to its capacity. Jesus, in his parable of the talents, taught that the one who used his talent was commended of his lord, while the one who buried his talent was condemned. (Matt. 25:14-30.)

Do you think Jesus advised getting ahead of others by tricky competiton or heartless oppression? No. He knew the value of knowledge in lessening the burdens of the oppressed. If men were possessed of larger wisdom they would have greater possessions.

Now, there is a Spirit of finance. There is a Spirit of accumulation and an aberration of dissipation also. These are thought atmospheres that work in the minds of men and are carried along by the race. Jesus Christ came as the master manipulator of these thought atmospheres. He told us to get away from the mere material—to rise up into the psychological; to take advantage of mental and spiritual law. Jesus knew that the spiritually wise should be one degree above the materially wise, yet without guile. "Be ye wise as serpents and harmless as doves."

There is a law, which, through the action of the mind, increases everything it praises. If you give thanks in the Spirit of generosity—seeing abundance for every-

body, the law works for you. But you must forgive men their debts. Jesus commended the steward who cut in half the sums owed to their landlord. "Owe no man anything but love," said Paul. Debt is to be forgiven in the kingdom of God. In their great thanksgiving feasts the Jews forgave all debts. This was prophetic of that Golden Age now being ushered in, where debt and usury and taxes will be wiped away.

The limitations of the realm of appearances stand in the way of those who do not know this great law of increase through praising and thanksgiving. When Jesus was informed that the multitudes that followed him into the wilderness were hungry, he asked what they had. The answer was, "Five loaves and two small fishes." This was so inadequate to the feeding of five thousand people that the disciples would not consider it; but Jesus said, "Bring them hither to me." "And he took the five loaves and the two fishes, and looking up to heaven, he blessed and brake, and gave the loaves to the disciples, and the disciples to the multitudes." They were all fed, and had twelve basketfuls left over. The central idea in this lesson is the capacity of the Divine Law to bring about large results from small beginnings, when the increasing law of thanksgiving is set into action.

When you deal with spiritual forces, you should drop out of your mind all consideration of the meagerness of your faith. It is the little mustard seed of faith that will remove the mountain of materiality. Man must stimulate his mind with ideas of the presence and power of the Omnipotent God. Then he will build up within him the dynamic energy of the One Life and the One Substance until they overflow and increase everything he touches. This is not selfish accumulation of riches, but the demonstration of plenty for the multitudes.

Now, this is a law which has its origin in mind, in ideas. Like Daniel, take into your mind ideas of the

mightiness of God. He makes kings and he unmakes them; he fixes the stars in the heavens; he makes the earth and he fills it with his creations. Everything belongs to the Lord. Such thoughts will build up your appreciation of God as your Resource. Then praise him, and give thanks unto him for all those things you so greatly desire to be brought into manifestation, and it will "be unto thee according to thy word."

FOLDER FOR EVERY DAY

I Am—

To be honest.
To be honorable.
To be sincere.
To be earnest.
To have Divine initiative.
To be resourceful.
To be ingenious.
To have creative ability.
To be original.
To have executive ability.
To have conscious knowledge.
To have keen insight.
To be discriminating.
To be discerning.
To have Divine wisdom.
To have good judgment.
To have good sound sense.
To do *my own thinking, and to follow it.*
To be very optimistic, glad, happy, joyous, cheerful.
To see only the best in everyone.
To see the brightest side of everything.
To be quick to see opportunities.
To keenly realize that all things work together for good.
To be deeply calm, serene, well poised, deeply peaceful, tranquil, deliberate, unhurried.
To do all things easily.
To never tense or strain.
To be conscious at all times that *I am that I am!*

—*Helena J. Martin.*

LOVE IS THE FULFILLING OF THE LAW

DORA GOLDSMITH

HRIST came to fulfill the law, not to destroy it. But the purpose of his mission has been obscured by false interpretation, adulteration, and wrong teaching of the law which he fulfilled in his life and work. The misinterpretations are the result of a literal, instead of a spiritual, understanding of his teachings.

The very existence of the desire to know and realize the law is proof of the existence of ways and means to that end, and the earnest seeker will be gratified to read: For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matt. 5:18). This signifies more when recognized as a scientific statement of truth, the hypothesis which meets all the facts of nature's inexorable law in her evolutionary processes. It thrills down to us from its divine source, direct through the ages.

Having responded to the guidance of general intelligence through the succession of grades to the point where we realize we are personally accountable and morally responsible, we are stimulated to search out the law, to condense it and entertain it in our hearts.

The Mosaic law is too ponderous and cumbersome for practical use, so Romans 13:10 comes to the rescue, and we read: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." All law, then, is absolved in this brief, "love is the fulfilling of the law."

The question of whom we should love is answered beyond a shadow of a doubt by the following refer-

ences: This is my commandment, That ye love one another, as I have loved you (John 15:12). For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself (Gal. 5:14). Love thy neighbor as thyself (Matt. 19:19). And the second is like unto it, Thou shalt love thy neighbor as thyself (Matt. 22:39). Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law (Romans 13:8). If ye fulfill the royal law according to the scripture: Thou shalt love thy neighbor as thyself, ye do well (James 2:8).

The preceding commands, however, are transcended by the following: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you; and persecute you (Matt. 5:44). Having fixed in our minds whom the recipients of our love should be, further comment is unnecessary, except to establish the identity of our neighbor. To do this we turn to Luke 10:30-37, and from the recital given there we conclude that our neighbor is anyone in need. And since God is love, there is no person, place or condition of humanity from which we can deny our love and keep the law of life as given us by Jesus Christ. We do not have to look for peculiar conditions under which to keep the law. We keep it perfectly at all times by loving perfectly at all times. If we never fail in love, the law can never call us to account; we have met all demands, known and unknown, and stand approved by the Judge of all the earth.

Yes, to this thought I shall hold with firm persistence:
The last result of wisdom stamps it true:
He only earns his freedom and existence
Who daily conquers them anew —*Goethe.*

Opportunities correspond with almost mathematical accuracy, to the ability to use them.—*Lillian Whiting.*

BIBLE STUDY

Interpretation of Genesis 2:21-25 R. V. Its Application in Individual Consciousness.

21. *And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:*

The soul is coming into the positive development of Divine Love (the woman). Love is the negative quality of mind, and before it can be brought forth, man must enter into the negative side of Being, and cease from outer mental activity. This state is symbolized by the "deep sleep," sleep being a negative idea. The twelve pairs of ribs represent the externalized expression of the positive and negative poles of being. When the poles of Being are harmoniously adjusted, the positive and negative blend in a *new* creation. The positive quality is Wisdom, the father Principle, while the negative quality is Love, the mother Principle.

22. *And the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man.*

The rib symbolizes the focalizing point of procreation—where the positive and negative qualities of Mind blend as one. Love is brought forth in the soul in perfect relation to Divine Mind. Jehovah God, the *I Am*, identified in Substance, is bringing into expression the ideas of Divine Mind. When man becomes conscious of himself as spiritual Being, knowing himself to be the Christ of God, he is *I Am* and ready to re-create his world.

23. *And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

Wisdom, the man, delights itself in that which it fathers and procreates. That which is manifest partakes of the nature of the idea that produced it. Man

and Woman are one in Spirit, being the manifestation of the Father-Mother Principle in Divine Mind.

24. *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

Wisdom and Love are the procreating nucleus of every idea. The manifestation (flesh) is one with the idea. When an idea has been established in consciousness we "cleave" to it, or are "attached strongly" to it. As a result, the idea manifests as the substance of our bones and flesh. Man's body is the "flesh" of his ideas.

25. *And they were both naked, the man and his wife, and were not ashamed.*

Wisdom and Love are one, inseparable and not ashamed. That which is eternally joined as one in Spirit is not adulterated. Shame comes out of adulteration. Man and woman were naked—that is, their robe was Truth.

QUESTIONS AND ANSWERS

What is the true communion?

True communion with God is through the Christ consciousness, in the Silence of the soul. If one is holding himself to the thought of being unworthy of God's notice, he needs to still this voice of the "adversary" by coming into the glorious presence of the Father. Before one can have spiritual contact with God, he must rise out of the adverse consciousness through declaring his spiritual character as the one reality.

Forgiveness is the process through which sin and error are erased from mind and body. You can displace error and replace it with Truth by communing with the Real Presence of Christ in affirmative prayer.

Every kind of communion has the same purpose in view, whether one is following the symbols of the sacrament or enjoying the true inner communion. We never

advise anyone to give up the symbols. One who asks for advice shows he still has use for them; one who is ready to give them up does not require advice. But we do say: have regular communion with the Father in the way which appeals to you most at the time of need. Overcoming is a process of growth and each succeeding day will take care of itself.

Explain briefly the "tree of life," "living waters."

The "tree of life" is the inherent life of the organism, symbolized in the physical by the seminal fluid (living waters) and the spinal column. The spinal column represents the tree, the nerves which carry the living waters being the branches and the leaves of the tree. Every month a transmutation of the seminal seed takes place, under the Divine Order—thus is the "twelve manners of fruit" produced by the "tree of life in the midst of the garden" (the spiritualized body). Man is "walled out" from this precious fruit only by thoughts of sensuality in consciousness. When this phase of sense consciousness is taken up in Truth and eliminated, and the idea of purity built in, man's body begins to express its original holiness and perfection. We *eat* of the fruit of the "tree" when we appropriate Ideas of Divine Life, ceasing to dwell upon life as something that comes and goes, or something that is governed by birth and death.

How is that which is called carnal combined with the spiritual? how does the mortal come into possession of the "Divine germ?"

The mortal never comes into possession of the "Divine germ." The Spiritual man, the true Ego, is the only rightful heir to the Divine inheritance. We, as individuals, must first awake from the dream of mortality, leave Egypt (the flesh-consciousness) forever, cross the Red Sea (the boundary line where we sacrifice every tie that binds us to the past), thence through the wilderness (a transitory state), through the waters

of Jordan (the boundary line between the transitional and the permanent), and plant our feet on Caanan's land—our inheritance. Once there, we have the thirty-one kings (usurping thought-forces) to conquer before we can peaceably settle down in our inheritance. But Christ, the captain of the army of the Lord God of hosts, meets us (is revealed to conscious thought) on Caanan's shore, and directs our battles—Truth becomes an active, irresistible power.

When the Spiritual man awakens and finds that he is the possessor of the "Divine germ" (the Word of Truth), he begins at once to make use of it, the result of which is an influx of light. And what effect does this have? Mortality, which is synonymous with darkness, begins to fade from conscious thought. As this light increases, mortality decreases, until, as Paul says, "Mortality is swallowed up of immortality." The carnal, or mortal state of consciousness, is the negative of which the spiritual is the positive, the former being the absence or lack of the latter. There is no reality, no connection between them. What connection is there between darkness and light, ignorance and knowledge, or "Christ and Belial"? A cask stands empty at the fountain; now we will fill it with clear, sparkling water; what connection exists between its former emptiness and its present fullness? Its first state was "o" (zero), its last overflowing abundance.

"And the Lord God" (a limited conception of Elohim the Almighty One) "caused a deep sleep"—a mesmeric state—"to fall upon Adam;" but there is no Scriptural record to show that he has ever awakened. In this dreamy state of consciousness, he, the mentality, reproduces from his former experiences a universe of his own, and peoples it with ideas corresponding in their nature to his sleep-benumbed consciousness. 'Tis but a dream, yet, to Adam (the mortal or human race) it all appears real and tangible. Thus, "the old heaven" (or the present conception of it) "and the old earth shall

pass away," then the new heaven and the new earth shall appear.

The Scriptural mandate is, "Awake thou that sleepest and arise from the dead" (the mortal dream of life) "and Christ" (Truth) "shall give thee light." David, glimpsing the real man, cries out, "I will be satisfied when I awake in thy likeness." Isaiah, when with spiritual vision he had penetrated the time-worn veil of the flesh, sends down the ages this warning cry, "Cease ye from man whose breath" (sense of life) "is in his nostrils, for whence is he to be accounted of" (for).

Can you give me light on the words, "Jesus Christ"? In some writings I notice the above term, and again it is written "Christ Jesus." What is the difference in their meaning when thus used?

Christ is the Divine Idea-Man. Jesus is the name which represents the individual expression of the Christ Idea. "Jesus Christ" is the form of the name commonly applied to the man of Galilee who demonstrated his perfection. "Christ Jesus" is the Idea being expressed by all men as the result of their faith in and understanding of Truth. For example, we have the expression "in Christ Jesus," meaning "in the bringing forth of the Christ consciousness by the individual," or "as man is one with God it is so."

If there is only one Idea in Divine Mind, is it proper to use the plural—ideas?

Christ is the only begotten Son of God, or the one complete Idea of Perfect Man in Divine Mind. He is the embodiment of all Divine ideas such as Intelligence, Life, Love, Substance, Strength, etc. In the architect's mind there may be one masterpiece, but that Idea is the sum-total of all beautiful ideas that have come to his mind.

"Before we can bring happiness to others, we must first be happy ourselves; nor will happiness abide within us unless we confer it on others."

SUNDAY LESSONS by Charles Fillmore

SUNDAY, NOVEMBER 24.

JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP.—I Kings 12:25-33.

25. Then Jeroboam built Shechem in the hill-country of Ephraim, and dwelt therein; and he went out from thence, and built Penuel.

26. And Jeroboam said in his heart, Now will the kingdom return to the house of David:

27. If this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah.

28. Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29. And he set the one in Beth-el, and the other put he in Dan.

30. And this thing became a sin; for the people went to worship before the one, even unto Dan.

31. And he made houses of high places, and made priests from among all the people, that were not of the sons of Levi.

32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places that he had made.

33. And he went up unto the altar which he had made in Beth-el on the fifteenth day in the eighth month, even in the month which he had devised of his own heart: and he ordained a feast for the children of Israel, and went up unto the altar, to burn incense.

SILENT PRAYER: *The command, "Thou shalt*

have no other gods before me," is now and here fulfilled.

The division of the kingdom was the separation between the objective and subjective planes of consciousness, "which continues to this day"—to those who live in sense consciousness. This break has not yet been united, and the "middle wall of partition" still continues. But "these twain" are made one through Christ. When we take up the study of Truth our first revelation is of the unity of all things in God. This unity includes mind and body, and we begin at once to make the at-one-ment through Christ the Truth. This in its simplest aspect brings about a uniting of the intellect, which is the objective or Jeroboam kingdom, and the natural life forces of the organism, which is the subjective or Rehoboam kingdom. But this lesson shows how the intellect or objective plane of consciousness sets up a separate government and system of religious worship.

Jeroboam, whose name means "adverse are the people," perceives that in order to preserve the separation of the people, or thoughts of an external character, from the realm within, he must establish objects of worship. Man is inherently religious, and when he turns away mentally from the Divine Mind he makes some object of sense his god.

Gold is and always has been the god of the intellect. The worship of the golden calves is not merely a Bible story of what once took place in a small kingdom of the East, but it is today a fact of tremendous import. An official of experience in governmental affairs once said with money he could buy the influence of any kingdom on earth. This universal bowing down to wealth is abnormal, and has its foundation in a divided mind.

Centers of consciousness have been established at Bethel and Dan. Bethel is the intellectual heart and Dan the intellectual head—one in the north and the other in the south. Houses of worship are established

all over the land called the "churches of God," and priests officiate therein "which are not of the sons of Levi."

All observances of the true worship are imitated, and the "feasts" of soul are carried out in cold formality. This sin of idolatry has its ramifications in every department of intellectual life. It places a greater value upon material things than upon spiritual; thus the whole creative process is stopped, so far as man's individual well-being is concerned.

The remedy for all this lies in a unification of the within and the without through spiritual understanding and power. Jesus showed the way to make this unity, and he is our only safe guide.

SUNDAY, DECEMBER 1.

OMRI AND AHAB LEAD ISRAEL INTO GREATER SIN.—I Kings 16:23-33.

23. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, and reigned twelve years: six years reigned he in Tirzah.

24. And he bought the hill Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Samaria.

25. And Omri did that which was evil in the sight of Jehovah, and dealt wickedly above all that were before him.

26. For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke Jehovah, the God of Israel, to anger with their vanities.

27. Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel?

28. So Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

29. And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30. And Ahab the son of Omri did that which was evil in the sight of Jehovah above all that were before him.

31. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Eth-baal king of the Sidonians, and went and served Baal, and worshipped him.

32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33. And Ahab made the Asherah; and Ahab did yet more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him.

SILENT PRAYER: *The consuming fire of God-Mind destroys all error and I am free from sense sin.*

Omri means *like a sheaf*, and symbolizes that phase of consciousness in which the ruling thought is not in Truth, but outside of it. When the center of identity drops from Spirit to a recognition of form as the real, an entire change of character ensues—the thoughts of the outer world are the basis of action, and life becomes a kind of "fool's paradise."

In the beginning this reign has its pleasant aspects. "Six years reigned he in Tirzah." (Tirzah means *delight.*) But the foundation being outside of Truth, the thoughts and acts wander farther and farther into error. Omri bought the hill Samaria, which means an exaltation of personality, and set up a city, or center, there. He walked in the way of Jeroboam, who symbolizes that which his name implies—"the people are adverse." This all illustrates a certain phase of intellectual rulership in which the One True God of Reality is ignored, and a lot of secondary deities are substituted. Baal means *lord*, and it was the besetting sin of the ancient Hebrews to apply this to things formed instead of the formless. This tendency is still prevalent among followers of the Hebrews. All concepts of God less than Universal Mind are Baal. Whoever believes in a personal god is a worshiper of Baal, because he makes an image of that which is "without body, parts or passions." A

personal god leads to a materialization of religion in all its aspects. When the mind is centered in the outer realm of consciousness, where the thoughts or "people" are adverse to God, it retrogrades until that whole state of consciousness goes to pieces. This retrogression is by stages, from bad to worse. Omri was a little worse than any that had preceded him, but he was followed by Ahab, his son, who provoked more opposition or "anger" of the True Law than all the kings of Israel that were before him.

Ahab's pinnacle of sin was marrying Jezebel, who represents the animal soul of unbridled passions of sense consciousness. When this union of the ruling identity in the intellect and the licentious desires of the body is complete, the whole man is involved in error. This is rearing an altar for Baal in the house of Baal.

But the reign of these error states of consciousness is temporary, and there is an undercurrent of Truth constantly at work, deep in the man, that finally brings him to his senses. Omri and Ahab passed away; Jezebel met a violent death. The prophets of Baal were destroyed in a bunch by Elijah, the fiery word of God, and Israel was redeemed. So the higher principle in man erases the thoughts of error, and harmony in mind and body is restored.

Sunday, December 8.

ELIJAH THE PROPHET APPEARS IN ISRAEL. —I Kings 17:1-16.

1. And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2. And the word of Jehovah came unto him, saying,

3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan.

4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5. So he went and did according unto the word of

Jehovah; for he went and dwelt by the brook Cherith, that is before the Jordan.

6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

8. And the word of Jehovah came unto him, saying,

9. Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow there to sustain thee.

10. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand.

12. And she said, As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son.

14. For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth.

15. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

16. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah.

SILENT PRAYER: *The inner light and life are united with the outer thought and I am healed.*

The Bible gives the workings of man's consciousness in all its departments. Omri and Ahab represent the external movements of the mind in a whirl of discord, caused largely by a lack of spiritual development, or recognition of the spiritual source of life. This leads to a separation of intellect from the inner mind, and

finally draws the vital forces of the organism so far away from the center that the life currents run low and a drought sets in. This is the condition which the dissipations of Omri and Ahab had brought upon the system when Elijah appears upon the scene.

Elijah means *Jehovah is God.* Jehovah is Lord God, or Spiritual *I Am*, of man's consciousness. This spiritual identity is in the superconsciousness and beyond the appreciation of those who have drifted into matter and things of sense. But it is on the inner side of every life, as the sun is behind the darkest clouds. When man reaches the limit of sensuality and material thinking, the Spiritual *I Am*, Elijah, asserts the law of cessation of vitality. This running low of the life current seems to be under a natural law, but there is always a cause back of nature. In this extremity it is the cutting off by the Spiritual *I Am* of the "rain," or life flow, that it shall no longer be dissipated in sensual ways. If the sense consciousness were allowed to have free access to Divine Life, and draw upon it without stint, destruction of mind and body would ensue. So in this extremity the *I Am* severs the link that connects it with the parent life source, in order that the sense consciousness shall not utterly destroy the body.

Men and women on every side are having this very experience. They live the life of sense and ignore the Spirit, until all at once they break down. It may be called nervous prostration or softening of the brain. It has been given many names, but all physicians agree that its basis is a lack of nerve substance. The waters of life are withdrawn, for there is "no rain in the land."

Unbridled dissipation is short-lived, because the Spiritual *I Am* by its word severs the natural link that connects man with his Divine Source. So the collapse of those who have been worshipers of sense idols is not an evil, but for their ultimate good. They will be brought to their sanity by losing the energy that carried them forward in sense insanity. This world is a great

insane asylum, and the millions who are wrapped up in money getting and pleasure seeking are unbalanced. Unless they change their thought, or in some way break the hypnotic spell, the end will be a mortal tragedy.

But *I Am* (Elijah) is the guardian of the Law, though it is itself deprived of the full life influx when it cuts it off from the consciousness. But God provides for the preservation of the spiritual life. "Eastward" means within; "Cherith before Jordan" refers to subjective life currents. The ravens that fed Elijah flesh and bread represent natural forces moving with the freedom of birds, or thoughts in objective consciousness.

Zarephath means smelting or extracting precious metals by heat. It refers to the purifying fires of the inner subjective life centers. The "widow" is Love bereft of Wisdom. Such a one is in a state of partial starvation. But there is a little substance and a little joy left in her receptacle, and through faith in the increasing power of Spirit it is made the source of a perpetual inflow.

This lesson shows us in symbols what is going on in those who are in apparent physical and mental dearth through false living. They are passing through a transformation that will bring them to their supreme senses, and maybe in this or another body experience they will make amends for all shortcomings.

Sunday, December 15.

ELIJAH'S FLIGHT AND RETURN.—I Kings 19:1-16.

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.

3. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.

4. But he himself went a day's journey into the

wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die, and said, It is enough; now, O Jehovah, take away my life; for I am not better than my fathers.

5. And he lay down and slept under a juniper-tree; and, behold, an angel touched him, and said unto him, Arise and eat.

6. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again.

7. And the angel of Jehovah came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God.

9. And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake:

12. And after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15. And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria;

16. And Jehu the son of Nimshi shalt thou anoint to

be king over Israel; and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

SILENT PRAYER: *I am sustained and nourished by the inner spiritual mind and I am satisfied.*

In soul development there is often a reaction after a great effort. In modern mental therapeutics it is called "chemicalization." This is the name given it by Mrs. Eddy, whose system of treating disease by denials and affirmations, to the end that Truth may be realized, is widely used by modern mind healers. The claim is that Truth in erasing error causes a commotion similar to that of the union of acid and alkali in chemistry. Many healers affirm that "chemicalizaton" is evidence of amateur healing—that the one who understands and applies the Absolute Truth should leave no remnant of error to cause a reaction. This is good logic, and it is a wise healer who constantly holds in his treatments that there shall be no "chemicalization" or reaction of any kind. If you anticipate this battle between Truth and error, you will help it to manifest. Again, those healers who have eliminated from their own minds the error which they seek to destroy for another seldom have "chemicalization" in their patients. So it is found that the purer the mind of the healer, the easier it is for the patient.

However, the soul is not transformed by a single overcoming. We do not attain heaven at a single bound. Too many factors enter into its construction to admit of such a radical change. The development is similar to that of transforming ice into steam. The ice is first melted into water, then raised to a higher vibration in steam. So the material thoughts in man have to be spiritualized, and the process is something more than the healing of a specific disease.

Elijah had called down the fire of heaven and consumed all his false concepts of God, yet he had other errors. He was violent in his methods. This violence is represented by Jezebel—the ruling emotions on the

physical planes of consciousness. This one is in sympathy with external nature, and when the *I Am* has denied away all these "prophets of Baal," and planted himself squarely on the One Formless Mind, this queen of the body fills the vacuum with her vibrations. There is in consequence a feeling of discouragement. The ecstasy of the Spirit gives way to a negative depression, which flows into consciousness from the "wilderness" of mortal thought.

This depression of Elijah after a great exaltation is paralleled by that of Jesus. After the baptism of the Spirit he was driven into the wilderness, where he was tempted by the adverse consciousness, fasted for forty days, and was ministered to by angels. This is all symbolical of mental activities that go on in the souls of those who are cleansing themselves from error consciousness.

The sleeping of Elijah under the juniper tree represents the abiding of the soul under the shadow of the "everlasting arms." If you are depressed after you have done all that you know to do in self-purification, you should withdraw into the silence and abide there in confidence and security. Then one of the invisible springs of light in the depths of your soul will open, and the angel will touch you and bid you "arise and eat."

The eating of spiritual things is the affirmation of *spiritual sustenance.* The "cake on the coals and cruse of water at the head" are the thoughts, or words, which these things represent. When in this soul-silence you affirm that you are sustained and nourished by the Spirit, you are following the command of the angel, and are eating the cake and drinking the water. These are "at the head," place of intelligence. This eating of the "hidden manna" is to be done the "second time." In fact, it should become a daily habit.

"The strength of that meat" lasts "forty days and forty nights," which is symbolical of completeness—four square. Mount Horeb represents a state of high spir-

itual realization, which is attained by affirming the power and presence of the One Inner Sustenance and Nourishment.

IMPERSONALITY

Emerson in his essay on *Circles*, says: "I thought as I walked in the woods and mused on my friends, why should I play with them this game of idolatry? I know and see too well, when not voluntarily blind, the speedy limits of persons called high and worthy. O blessed Spirit, whom I forsake for these, they are not thou. Every personal consideration that we allow costs us heavenly state. We sell the thrones of angels for a short and turbulent pleasure."

This passage shows clearly Emerson's attitude of mind, how unwilling he was to give up what he believed to be true and what was the result of his long and deep reflection. "What I must do is all that concerns me, not what the people think," he exclaims. "This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." Great Souls sometimes seem very uncompromising because they are unwilling to sacrifice that which they believe to be vital. They necessarily have a different standard, and they cannot be untrue to that standard even though the whole world turn against them. As Emerson says: "The angels are so enamored of the language that is spoken in heaven that they will not distort their lips with the hissing and unmusical dialects of men, but speak their own, whether there be any who understand it or not." Those who possess such courage of conviction are the only ones who really contribute towards the well-being of mankind.—*The Message of the East, from the "Vedanta Monthly."*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

November 20 to December 20, 1918
Held daily at 9 p. m.

"He guideth me in the paths of righteousness."

PROSPERITY THOUGHT

November 20 to December 20, 1918
Held daily at 12 m.

"Surely goodness and mercy shall follow me all the days of my life."

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from November 16 to December 16, 1918:

November 16 to December 1—John 12:44-46: He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness.

December 1 to December 16—Hebrews 4:12, 16: For the word of God is living, and active, and sharper than a two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

You need a clearer understanding and firmer hold on the Truth that you are in reality the perfect offspring of God, free from all error, mortal limitations, and inharmonies. This perfection is your Real Self, and it is the only self that is abiding and eternal. It is this Self that is ever urging you to recognize it and give it expression, and you have now the God-given power to bring it forth. Claim it! Be it! All else will vanish.

The period of negation and inharmony through

which you have been passing is evidence of a very definite change taking place in your consciousness. It is the passing away of the old man of limitations and the coming forth of the new man in Christ Jesus. The development of the soul along certain lines is followed by clearly defined changes in one's body and affairs. While this change is taking place, there is often more or less inharmony, and sometimes conditions that we do not wholly understand present themselves. But if we keep our face toward God; our faith centered in the Divine Law, the one Presence and Power of Good Omnipotent and our minds filled with Truth, we have the assurance of sufficient strength to enable us to attain perfect harmony of expression.

You have, no doubt, heretofore depended upon J. W., as men know him, to direct you in meeting the affairs of the world. Now a new creature, even the Jesus Christ man, is taking command of you and is leading you into a consciousness of power and freedom and life that you have heretofore merely thought of as a remote possibility. Rejoice, and let the *new man* come forth. Acknowledge this Christ Self; take time often to praise it and to give thanks to the Father, and you will be conscious of its activity. Everything in your life and affairs will take on a new interest and work will be a joy; things will assume right proportions and you will know that your own is coming to you.

* * * * *

The book of Revelation is really the picture of redeemed man and gives the experiences he meets in his overcoming, most of which take place in the heavens—the mind. The "seals" represent the opening up of different states of consciousness within. That which takes place within the consciousness of the individual also manifests in the outer world, so there is also an outer interpretation to "Revelation." "Revelation" can be understood aright by man only as the inner interpretation of its Truth is opened up to him.

We do not think it wise to speculate. This refers to the interpretation of abstract and abstruse Scripture, like "Revelation." The tendency of the mind to try to unravel states of consciousness that it has not yet, through its unfoldment, come in contact with, is wasteful and inexpedient. Rapid growth is made by those who deal scientifically with the simple propositions that come up in the natural evolution of man. Thinking about and trying to fathom the deep mysteries that are beyond one's present growth attracts the mind from the things at hand, thereby wasting substance. There is no real growth except by dealing with and mastering the things at hand. Our aim is to deal as little as possible with theories, and make the Truth practical. It is pleasant to "soar" in consciousness, and "theorize" regarding spiritual things, but one righteous principle put into practice is worth countless numbers of beautiful sermons, books, and ideas, that are never acted upon to one's development and good. We seek, therefore, to simplify Truth, and make the overcoming life so clear and plain that even the most unlearned in the wisdom of man, can understand it readily.

* * * * *

One must learn to rightly divide the word of Truth (II Tim. 2:15) if one is to discern the good set forth in the Bible. See the leaflet, "The Study of the Bible," and the first article in "Questions and Answers No. 4." The recognition of the Spirit of Truth within as your Guide and Teacher is necessary that you may understand the wonderful Truths expressed in the Bible. These Truths are often hidden beneath narratives and the experiences of the different characters mentioned.

If you would study prayerfully the Bible lessons given in our Monthly Unity, you would see that we study the Bible, not as history but as an allegory. Paul, in speaking of Abraham and Sarah and Hagar,

said, "Which things are an allegory." (See Gal. 4:24). An allegory may relate to something that literally took place or it may not, but its import is to teach a Truth. So we see back of every historical narrative in the Bible, a Truth for our own individual instruction and development. The history of the "children of Israel" reveals our own inner experiences as we journey from the darkness of the personal, sense consciousness, to the fullness of spiritual understanding and demonstration of eternal life and abiding Good. The "sacrifices" typify the giving up of the personal, mortal or carnal of us that the Christ or true spiritual man within may be brought into full dominion and expression.

Whether or not incidents related in the Bible really took place in the outer does not concern us. We are to learn the Truth underlying them. We should not care to think that the outer form of sacrifices, wars and murders were of God. We know that God is unchangeable Love, and if these things really took place in the name of God it was because of the limited understanding that people had of the great Father of Love. Of course, God in his Love makes the sun to rise on the evil and on the good, and sends rain on the just and on the unjust, so when a person has even a little faith in God, his faith is honored and God gives him increase accordingly.

In regard to the sacrificing of animals, God did not want such a thing. (See Jer. 7:22-23, and Hosea 6:6). In I Samuel 15:22 we are told that "to obey is better than sacrifice, and to hearken than the fat of rams," which shows that the Spirit was trying to teach the people the Truth. As a whole they could not then perceive the real character of God nor worship him in Spirit and in Truth, but set up outer ordinances and commandments of "Thou shalt" and "Thou shalt not." The majority of even so-called Christian people today worship God in outer types and symbols and ceremonies, not recognizing and entering into the real Spirit

of the law, which alone gives life. It is only through the Spirit of Truth that spiritual things can be discerned, so look to this Spirit within you for light, and the illumination will come to you.

* * * * *

It is true that "there is a natural body, and there is a spiritual body," (I Cor. 15:44) and the "mortal must put on immortality and thus be raised in power" (I Cor. 15:43 and 53).

"Israel" (Prince with God) represents the "real" of man, that consciousness which is founded in God. It requires the story of Israel from Abraham to Jesus Christ to picture forth the growth and spiritualization of the whole man. The unfoldment and lifting up into full spiritual consciousness includes the body of man, which must be unified with soul and Spirit in Christ, that it may take on and manifest the true spiritual substance and character idealized of God in the beginning for man. In Spirit, soul and body each of us must come into the perfect expression of God-likeness.

Since faith is the foundation faculty or power in mind, through which spiritual man is brought forth, we must look farther back than David to find the character who represents this faculty. If you will read about Abraham, from whom the children of Israel descended, you will see at once that he typifies "faith."

Saul, the first king of Israel, represents the personal will. When the personal will does not recognize the right of I Am or Christ to rule, and does not make a union with Wisdom and Love, it becomes very obstinate and acts unwisely. Thus Saul brought great trouble to himself and his subjects, and had to give place to a higher phase of consciousness—or was succeeded by David.

Animals represent certain physical qualities in the organism. Horses stand for vitality; oxen for strength; etc. A mule would typify some very stubborn phase of the personal man; and in the case of David it depicts

the obstinacy of the personal will (Saul) over which David gained dominion.

David who is Love (heart), makes a union with Wisdom (head.) The human will is unified with the Divine and so is guided by Love and Wisdom. Thus David *rides* on or has dominion over the mule—the obstinacy of personal will. From this union of Love and Wisdom, the feminine and masculine principles within man—Solomon (peaceful, the wisdom consciousness) is brought forth into kingship. He reigns in peace, exercises wisdom, and builds the temple—the body. He is the natural offspring or outcome of David's overcoming, and he judges wisely in ruling the people of Israel (the ideas which make up the *real* consciousness in man.)

The lifting up and redeeming of the entire man is not complete until man is born of the Spirit, and Jesus Christ comes to perfection in and through him. The spiritual body, which is the Perfect Idea Body in each of us, enters into the very cells of the seemingly physical body until the outermost of man expresses and manifests the real spiritual substance, intelligence, and life which underlie every form. It is through the Spirit within us, the Christ or real Self, that the intellect is quickened and the Truth established in consciousness. Jesus Christ was of the house of David (Love) and he brought the law of Love to perfect fruition. He also quickened all his faculties and powers. This process is typified by the calling of the twelve disciples who, individually, represent different spiritual qualities. The twelve sons of Jacob, are the first or natural bringing forth of the faculties, which culminate in a higher expression in the twelve disciples of Jesus.

Gratitude receives the boundless blessing; gratitude realizes the abundant Life. Gratitude is the praise of Love, and never fails to realize the fragrance and beauty that reveal Love's presence.—*Active Service.*

"He guideth me in the paths of right-eousness."
"Surely good-ness and mercy shall follow me all the days of my life:

THE HEALING LAW REDISCOVERED

That the healing law taught and demonstrated by Jesus has been lost for seventeen hundred years seems almost incredible, but it is true. The immediate followers of Jesus knew the law and used it, and taught it as part of the "gifts" given by the Lord to his followers. This use of the healing law lasted for three hundred years, then began to wane until the power to heal became a lost art to the Christian ministry.

Ministers have never given a satisfactory reason for this dropping of an important part of the Great Commission of Jesus. Many excuses have been offered but they have been so weak that they have never been adopted by the Christian pastors as a whole and they will tell you personally, if they are honest, that they do not know why healing the sick is not practiced by them as commanded by Jesus.

But we are going to tell you why ministers do not heal, and why the church fights the healing which is being revived by the followers of Jesus—they are *ignorant* of the laws of healing taught and demonstrated by the Great Physician.

A theological college that does not teach healing as part of the Christian minister's work, should be questioned by those who can read for themselves the teaching of Jesus, and the prominence which he gave to the healing department of the great work.

Christianity has for those who will inform themselves a system of healing that is superior in every way to the healing systems of men. Every minister in the Christian Church should be informing himself on this momentous subject because the time is at hand when the church people will demand that the ministers shall understand this law.

That the great law, which has been ignored for seventeen hundred years, is again being used by Silent Unity, is admitted by all who take the pains to look into

it. For example, here are letters taken from heaps of similar letters, from people who have been healed, and helped in other ways, by the Christian healing law, which was lost, and is found:

MRS. A. D. HADEL, *394 St. Nicholas Ave., New York.*

Three years ago I began to read Unity literature. It is in gratitude and praise that I testify to what it has done for me, and for the hundreds of others to whom I have recommended it and given it.

For six years before I found Unity, I was connected with one of the largest organizations in the world that has helped to spread Christ Truth, and was a practitioner in that movement.

I was earnest and honest while under their guidance and teaching, for I had also taken class instruction and was told, that with my clear understanding along with the healing work I had done, that I would be permitted to enter my name in their practitioners' journal. I did not do this, but kept up the healing work and had some wonderful results. Yet, strange to say, in my own life there was chaos. Instead of being happier than before I learned of the Christ Truth, there was less happiness, health and prosperity.

One day just as I was at my worst, and it looked as though there was nothing left for me to live for, I was offered the Unity Magazine, which I promptly refused. I had been taught that all literature not authorized by this organization was error, and that it was wrong for a practitioner to give out or read any but *authorized literature.*

On the way home, these thoughts presented themselves to me: "Why, A. H., I believe you are becoming narrow. Instead of having lost all prejudice, you have acquired more. Did you not learn that God is no respecter of persons? Do you think there is a monopoly of Truth? You learned that we are all messengers, one to the other, and maybe this is an answer to your prayers? Is it not possible for God to work through all honest souls whether they belong to an organization or not? Is God limited? Must Truth come through a specified channel of certain authorized literature or people?" I was six miles from that Unity Magazine when these questions assailed me, was driving a slow horse on a country road, and it was near nightfall. I turned back and got that magazine and read it, and in it I found where my mistakes had kept me from demonstrating more abundantly. I learned that I had been eating the wrong food; that I had at

times used the wrong words, and as for the Truth itself, such an illumination was given me that it has been easy for me to accept the Truth as a guide in every condition and walk of my life since.

I ordered the Unity Magazine for ourselves and for others, using the Unity Prosperity Bank plan, and a few weeks after receiving the bank I was able to pay for all.

I also bought "Lessons in Truth," by H. Emilie Cady. I recommend it as the best text book that I have found, and this book would not confuse a child. It is so simple, and yet so profound that it covers all the points our learned students seek. "Christian Healing," by Charles Fillmore, is another book I recommend to all students.

I am never without tracts to pass on, and with the above mentioned literature I recommend the following leaflets and books, as they helped me through all my troubles, and also helped them to whom I have recommended and given them: "Trusting and Resting," "Praise," "Prayer," "A Sure Remedy," "Forgive Us Our Debts," "Loose Him and Let Him Go," "Miscellaneous Writings," "God Our Support," "Questions About the Prosperity Law," "Life and Sex," "Beaux Art Series," "Words of Truth," "The Power of the Word," "Regeneration the Way of Redemption," "London Doctor Says He Makes Soldiers Bulletproof."

Wee Wisdom Magazine is always understood by children. A Montessori teacher to whom I gave a copy, said that she would not be without Wee Wisdom for the children.

We all joined the Unity Good Words Club, and the whole family, and others, have realized much good from it. Only the other day my father of seventy-eight legal years, (for I wish you to understand that he is quite new) said, "Every time I hear the girls at my office say, 'I am crazy' about anything, I stop them, and tell them to substitute love for crazy." We are members of the Silent Seventy Society, and for the last two or three years have been taking the Unity Correspondence Course. The benefits that we receive from this course are invaluable, and we can only pay for the time and work, and try to make up to God for his Divine guidance by passing on the Unity teachings and literature to all who call on us for Christ's teachings.

Both my family and myself have demonstrated true harmony, happiness, youth, and plenty, and we hope that all who read this will give Unity a fair trial. If they do, they too, will be blessed with results equally pleasing.

MRS. ADELINE HARLTON, *57 Seebalt Ave., Detroit, Mich.*

My introduction to Unity literature came January, 1916, with a copy of Unity Magazine. I have found people, books and magazines with something new and interesting and instructive, but never had I felt the thrill of hope surge within me as when I read that number of Unity. On the front pages I found a lecture, "Practical Training for Perpetual Youth," by Harry Gaze. Words do not describe the awakening of hope and longing that came to me as I read that lecture. Here at last was someone who seemed to know how people could make their dreams come true. This magazine was like rain to a thirsty plant, for like the prodigal son I had traveled far from Truth and I found the husks were husks indeed.

Perhaps the one other book that has meant most to me is "Lessons in Truth," by H. Emilie Cady.

Summed up briefly, the following are a few of the things that Unity literature has taught me:

Man is not material; he is spiritual. He is not a son of man, but a son of God, and he inherits Power, Love, Truth, Goodness and Intelligence from the Father. Man has a free admittance to the Father's abundance of all good. This statement destroys now and always the belief that man can inherit ill health, poverty or lack of knowledge.

Man is, in Truth, God's child and free from *all* limitations. The Christ Mind or Truth does not have to be pleaded with in order that its good may manifest, but is ever pressing for expression.

To listen for that "still small voice" of Truth that whispers in the silence the eternal harmony of a perfect world; to listen to the infinite music of Love that is singing for expression; to find instead of a dull, commonplace world, a world of joy and beauty.

To look out upon a field of dandelions and rejoice in the priceless golden sunshine that is reflected thereon.

That man being spiritual cannot be disturbed by such things as heat and cold, or adverse opinions.

That there is in Truth no mind but God-Mind, which makes man perfect and gives him power to live above mortal limitations.

That heaven is not in the future, nor in some distant place but is here, today, now. Heaven is that state of attainment where your work is the expression of your own Christ Mind, or the giving forth to others that something

which God expresses through you. The "still, small voice" comes in the silence and says, "There is no yesterday and there is no tomorrow; there is only *Now*. Arise, shine, for thy light has come and the glory of the Lord shines about thee."

Unity literature teaches how to make this idealism a reality. It is possible to you and to me and the way might be summed up in the words of Paul, "Let this mind be in you which was also in Christ Jesus." In other words, let the Christ Mind expand in your consciousness to the extent that nothing will appear real in yourself and others but the perfect man, a channel of expression for God's perfect mind. I am thankful for Unity literature.

MRS. W. B. PARRY, *517 N. 6th St., Beatrice, Neb.*

My husband, my daughter, and myself, have grown into the Christ consciousness through our study of your literature, and have learned where and how to commune with God; to pray without praying amiss; to demonstrate perfect health and prosperity. I have practiced going into the Silence until I am ready at any moment, in any place, to enter the "Secret Place of the Most High," and commune with the Father. We depend wholly upon prayer for what we need or want. We came into this wonderful understanding of Truth about three years ago, and have had no occasion to call upon a physician, or to use any drugs during this time. We are deeply grateful to you for your encouraging letters, for when we first began our work in Unity we were obliged to call upon you for prayers, and always without fail, we were immediately relieved of the illness that seemed so real to us.

We do not eat meat or fish of any kind, and we wonder now how we ever did care for a flesh diet. Since I realize that my body is the temple of the living God, I intend making it a fit temple for God to live in.

We almost instantly caught sight of the right use of words, and we began at once to eliminate all careless conversation. At first we frequently forgot and would talk of sickness, trouble and death, just as everybody not in understanding does, but we were very sensitive to our mistakes, and soon we ceased to forget.

We find it very easy to evade discussing conditions we would not desire to come to us, and we take advantage of every opportunity to change the subject to ideas of constructiveness. We give out your wonderful little tracts and ex-

plain as best we can how we have been benefited by reading them.

I hardly feel like saying that any one of your publications is preferable to another for we find them all of great interest. If I could have but one of your magazines, I believe I should choose the monthly Unity. I have given your different tracts to people all over the state, who desired them, and many have come into the understanding through reading these little booklets alone.

We praise God and thank you for shownig us the way. Enclosed find an offering.

HEALTH

Shreveport, La.—After I sent you Mrs. K.'s name for prayers the hemorrhage from the cancer ceased and the operation was performed. She was not sick at her stomach nor did she have any pain. The seventh day the stitches were taken out and the eighth day she sat up. She and her family are so grateful for her recovery. Two doctors had given her up and the one who performed the operation said that in all his practice he had not witnessed anything like it.—*Mrs. F. C. B.*

Chickasha, Okla.—When I wrote you Friday for prayers for my mother, who was suffering from an affection of the left limb of years' standing, she was hardly able to get across the room with the aid of two crutches. During the next night she awakened to find she had no pain and that she could move her limb without trouble. Sunday morning she was able to go to breakfast and walk about the house. For more than fifteen years she had walked with a cane, but since asking you for your prayers she has not had a cane in her hand.—*Mrs. L. H. D.*

Mountain Home, Arkansas—I wrote you for prayers for a cancer on my face. I have been so wonderfully healed, and I express my gratitude. By reading Unity Magazine I realize more and more that God is all in all. I am seventy years young and my friends wonder at my youthful appearance.—*Mrs. M. J. H.*

Mill Bayou, Fla.—I was suffering from erysipelas in my right limb when I wrote you for prayers. It had steadily grown worse, covering the entire limb from the knee down. My letter had scarcely reached you, when I began to improve. I thank God that now I am entirely well.—*B. C.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States.....$1.00
Unity Magazine one year, in Kansas City, Mo..... 1.25
Unity Magazine one year, in Canada..... 1.12
Unity Magazine one year, all foreign countries..... 1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

THE RELATION OF IGNORANCE AND CONTAGION

The power of fear in epidemics has been noted wherever there has been an observing mind. A very ancient saying is, "Disease has slain her thousands and fear her tens of thousands." David, possessed of Divine Wisdom, said that those who abided in the Secret Place of the Most High should be protected from the pestilence and the fear of evil.

Instances without number are found of the power of intense mental activity to throw off disease. Where physicians and nurses are busily engaged with their work they seldom have the diseases they so intimately come in touch with.

But in spite of these evidences of a psychological law, our health boards ignore them. The reason is that they are under the control of old line doctors, who never go outside material remedies. At present they are making the body immune by injecting into it a different kind of serum for each complaint. One soldier writes that he had five different kinds of serum in his system at one time. He said he was alive, but mighty shaky.

What our doctors and ministers need above all things is an understanding of the power of the mind, They have right at hand in the action of the mind in the simplest movement of the body the evidence of its power, yet they totally ignore it when they come to the consideration of disease. If a telegram containing bad news will stop digestion and take away appetite, why may not this power of the mind be responsible for most of the torpidities of functions where sickness is apparent?

Metaphysicians have discovered, and are demonstrating on every hand, that an active confidence in an overruling power of goodness will stimulate one's circulation.

Then we should in all ways seek to increase this trust in the Infinite Goodness, and it is to this end that we have our meetings. A ban upon these meetings is a stab at the greatest friend our health boards have.

Followers of Jesus should be especially active in teaching his presence and power in this time of need. The promise, "Lo, I am with you always," should be so impressed upon the people that they would feel the Christ Spirit, and have a confidence and assurance of Divine protection. What the people need are many more meetings where they can bring to consciousness the presence of the Great Creative Mind. Jesus was our guide and example in this respect and his promise in Matt. 18:20, should be put to the test in this time of need as never before. This whole eighteenth chapter may be read with profit—the verse that covers the importance of Christian gatherings is the nineteenth, where it is written, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

NO CHANGE IN PRICE

The question of advancing the price of Unity publications has been under consideration by the management for quite a time and it reached a climax when the report for the fiscal year just passed showed a loss of several hundred dollars. Then it was decided that the greatly increased cost of production justified an increase in the price of subscriptions and the announcements to that end were written up and sent to the printers.

But at this point the Spirit made it clearly known to us that this proposed advance should not be made, because it showed that we were depending for our support on the finances of men instead of the Substance of God; also that it would eventually throw our whole

institution upon a commercial instead of a spiritual basis. So the announcements that Unity would increase her prices were quickly withdrawn, and this explanation substituted.

The fact is that we have never depended upon the income from the fixed prices of our publications for our support. We have always given a great deal more than money could buy, and we have trusted that our members would see this and give as they receive. We are glad to say that they have done this as a rule and we have found that a spontaneous spirit of righteousness is gradually being established in the minds of those who have otherwise never given the matter serious thought.

You may not realize it, but it is a fact that you, as a member of Unity, are being educated to occupy a place in the New Kingdom which Jesus is establishing in the earth. You are being tried to see if you will act spontaneously in matters of equity between man and man. One of the qualities being called out in you is that of giving freely and without compulsion, and according to the real value of the thing received, regardless of the world's standards. Giving men this privilege of expressing their appreciation of the value of Unity literature is part of their spiritual education and it would be robbing them of an opportunity to express their innate justice and honesty, if we put the transaction on a purely commercial basis.

So we say to you all, This is your work. We have deeded it to you and we are going to trust you to see that it is provided with the funds to carry it forward.

If God has blessed you through the teachings of Unity you will be further blessed by helping us to bless others.

A CORRECTION

"Let This Mind Be in You Which Was in Christ Jesus," published on Page 306 of October Unity Magazine, is erroneously credited to Freeda Woolley. Author is unknown to us, therefore, proper credit cannot be given.

MOVEMENT OF TEACHERS SENT OUT FROM UNITY SOCIETY OF KANSAS CITY, MO.

The Unity Society of Practical Christianity in St. Joseph, Mo., holds services each Sunday morning at 11 o'clock, in the I. O. O. F. Hall, Seventh and Charles Streets. The speakers from Unity Society in Kansas City will deliver lectures in the following order:

November 3—"The Bible," George R. Huston.

November 10—"Spiritual Healing," Olive R. Huston.

November 17—"Dreams and Visions," George R. Huston.

November 24—"The Kingdom of God," Wm. J. Hoschour.

Ida M. Mingle, Field Lecturer for Unity School of Christianity, of Kansas City, Missouri, will give a course of lectures and conduct class work in the interests of Practical Christianity, in Salt Lake City, Utah, during the month of November, definite date and place to be announced through the columns of the Weekly Unity, and the Salt Lake daily papers. Points enroute desiring Miss Mingle for a short stop-over on her return trip, should communicate at once with the Field Lecture Department, Tenth and Tracy Ave., Kansas City, Missouri.

MAIL DELAYED

Do not become impatient if your Weekly Unity or Unity Magazine does not arrive on time. On account of war conditions all methods of transportation, mail, express and freight, are seriously disturbed. The publications of Unity School are mailed according to schedule, and, as you know, the government is doing its best to deliver your mail promptly, so please allow additional time for the delivery of your periodical. If, however, your magazine has not arrived ten days after the time when under ordinary conditions it would get there, let us know.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

(Mrs.) Sarah S. Manlove, 402 W. Sanborn St., Winona, Minn.

Madeline B. Norton, 39 Walnut St., Rutherford, N. J.

Miss Anna Christine Winzer, 1621 North 56th St. B., West Philadelphia, Pa.

Mrs. J. O. Johnson, Bloomfield, Iowa.

Violet Cahalin, Hotel Crail, Berkeley, Cal.

Ada B. White, 2468 East 21st St., Oakland, Cal.

Miss C. J. Scotts, 506 E. 4th St., Duluth Minn.

P. S. Peterson, 510 E. 4th St., Duluth, Minn.

M. S. Arnold, 33 I St., Benicia, Cal.

M. B. Cline, Motor Route A., Fair Oaks, Cal.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in December Unity Magazine:

CLASS THOUGHT
December 20, 1918 to January 20, 1919
Held daily at 9 p. m.

"Thou preparest a table before me in the presence of mine enemies."

PROSPERITY THOUGHT
December 20, 1918 to January 20, 1919
Held daily at 12 m.

"And I will dwell in the house of the Lord forever."

UNITY GOOD WORDS CLUB

The Good Words Club invites the coöperation of all interested in the uplift and betterment of the race. All present conditions and circumstances of life are the direct result of past words spoken either mentally or audibly. The Good Words Club is an invaluable assistant toward conforming with the scientific rule of life—to think and express only that which is "true, honorable, just, pure, lovely and of good report."

The Club's membership numbering 10,600 extends to all parts of the world and is increasing steadily. No specific dues nor fees are attached to membership, the club expense being sustained by freewill offerings from those who desire to contribute. The club has an official emblem in the form of a gold pin, bearing the symbol of the Three Wise Monkeys signifying, "See no evil, hear no evil, speak no evil." The pin is in gold and blue enamel and may be had for $1.00, with 3 cents added for the war tax. An attractive motto or wall card, of special help to members, contains the pledge in hand lettering. This card, printed in four colors on heavy gray art paper is 10 by 12 inches, suitable for framing. Price, 25 cents each.

Application for membership bears this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of the Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club, as stated below.

Name .....

Address .....

City or Town .....State .....

This blank must be signed personally by the one joining.

Rules of the Unity Good Words Club:

1. Members are admitted upon application to the Central Secretary.

2. Members are to avoid subjects of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger.

3. Members are expected to report once a month to the Central Secretary.

4. Each member is to secure at least one new member each year.

(Any one desiring membership may make application through this pledge, clipping and returning it to The Central Secretary, Unity Good Words Club, 10th & Tracy Ave., Kansas City, Missouri.)

A Good Words Club department is published regularly in Weekly Unity which contains reports of members and short items of interest to club members. Members find this column an inspiration and help to them in living the life.

Some comments concerning the Good Words Club's new motto pledge cards: "The beautiful motto pledge card of the Good Words Club is such a potent reminder of what the club stands for that its very presence is a blessing." —*Mrs. A. O., Claxton, Ga.*

"I am very much pleased with the Good Words Club pledge card. It is indeed beautiful and artistic in every respect and a very impressive motto to keep ever before one. I will have mine framed and hung in the living room where all can share in the benefit thereof."—*Mrs. M. M., San Francisco, Cal.*

GOOD WORDS CLUB EMBLEM

The official emblem, in gold and blue enamel, bears at the upper edge the words, "speak no evil," and the letters, "G. W. C." at the lower edge, in the center the three Chinese monkeys embossed *Actual Size* in gold. The pin is fitted with a safety clasp. The emblem can be supplied in solid gold at $1.00. One member's approval: "The Pin is very pretty and excites comment wherever it is noticed. I know it will be a help to me to keep me up to the 'mark.' "

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of December to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Metaphysical Library 331 Forsyth Building.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 900 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 53501
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; Truth Center, 446 Lake St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 431 S. Wabash Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mich., Detroit—Unity Center, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
New Mexico, Mexico City—Luis Leal, Isabel la Catelica 24, Primer Piso 7; P. O. Box 60 Bis.
N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear

Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.

Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.

Columbus—Unity Center 221 Arcade Bldg.

Dayton—W. V. Nicum, 501 Conover Bldg.

Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.

Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.

Germantown—New Thought Center, 6043 Germantown Ave.

Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.

Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.

Australia, Melbourne—Anna Hudson, 145 Collins St.

Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.

Winnipeg—The Mobius Book Emporium, 258 Portage Ave.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle 117 Adelaide Road, N. W., 3.

Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

TO OUR SUBSCRIBERS

There have been numerous questions coming to the Publishing Department of Unity School about the article in Unity and Weekly on "Conservation." Some of our friends have taken it to mean that they are conserving by not sending in new subscriptions or renewals. The sentence, "To fulfill the School's part it will be necessary to stop all subscriptions upon expiration date," does not mean that we cannot enter renewals. It does mean that we cannot send additional free copies as reminders, after the subscription has actually expired.

When Uncle Sam made the rules governing conservation of paper, he meant that every piece of paper do its bit by going where it will do the most good. This eliminates any waste whatsoever.

Subscribers do their part by promptly sending renewals, so that samples need not be sent as constant reminders of negligence. Therefore, you who have contemplated conserving by refusing to renew or send new subscriptions, remember that you are shutting good outside your door. Everyone receives more than cost from any or all of our periodicals, but the point is that the government does not want a copy to go out that does not pay for the paper used in it.

LESSONS IN TRUTH

by H. EMILIE CADY

HOW MUCH would you give *right now* to be able to say, "*I have all that I could possibly conceive or desire* of Peace, Happiness, Health and Abundance?" Would this be worth *one million dollars* to you?

If you knew positively that for an investment of fifty cents and the spending of thirty minutes' time each day for six months, you could truthfully say, "My every desire is *more than fulfilled,*" would you hesitate?

Many testimonials seemingly more miraculous than this have come to us from people who gave the credit to an understanding gained through the study of "Twelve Lessons in Truth."

The Lessons answer the questions you have been asking all your life. They explain clearly and concisely the fundamental principles of Truth which enable you to heal, not only yourself and adjust your affairs in Divine Order and Harmony, but they also lay a foundation upon which you can build to fit you for the ministry of teaching these principles to others.

They have proved to be the *magic key* by which countless people have opened the door to a new life and transformed their world, so that in radiating this new-found Truth they have awakened hope and joy in the lives of others.

When you begin to realize the way by which the magical changes come into the lives of all who read the book containing Twelve Lessons in Truth, you will catch the spirit of ministry intended by the Master when he said, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely ye have received, freely give."

To satisfy this Spirit of Service, you will need

copies enough to give at least one in each family you desire to help.

What better gift could be offered on the birthday of the Christ than something that would mean a new birth in the soul; the awakening of another to the tidings of great joy, who would in turn pass them on and bring others to a realization of their birth in Christ?

Business firms, managers of corporations and employers everywhere are more and more recognizing the value of giving time and attention to the mental, moral and spiritual development of their employees. They recognize that *more growth* in an individual means *more gain* for the firm.

Any employer will find that the cost of giving one or more of these books to each employee will be returned multiplied many fold.

For the convenience of the student, we have printed a pocket size edition of "Lessons in Truth." The dimensions are 4¼ by 7⅛ inches, ¼ inch thick. It is as complete as the larger edition, with the added special index and Bible references. The same good readable type is used, but the margins have been cut down, making it a handy book of pocket size. This comes in paper cover only, printed on medium weight book paper, and weighs only six ounces. Price, 50 cents.

Prices of the other bindings of "Lessons in Truth" are: Paper cover, 50 cents; cloth binding, $1.00; trench edition, bound in khaki cloth, 1.50; flexible binding, pocket edition, $2.50.

THE PATH OF LOVE

by AUGUST HASHAGEN

Do you love yourself? If you do not, how can you love your neighbor? Have you yet realized perfect peace and calm? A true understanding of love will solve every problem in your life.

The power of love to heal and cheer and bless is illustrated in this story of three people, who, by coming into a realization of love, freed themselves from inharmony and sickness, and entered into a new life of joy and satisfaction. Paper cover. Price 20 cents.

OUR LATEST BOOKLETS

THE HOLY SPIRIT

by CHARLES FILLMORE

Everybody wants to know the Truth. On every hand you hear it said, "If I could only understand what is meant by this or that verse of the Bible, I should be glad to live according to its teachings." To these, Jesus has promised, "When he, the Spirit of Truth is come, he will guide you into all Truth." Then, again we hear, "How can I be led of the Spirit?" These questions are answered in detail in the new publication, "The Holy Spirit."

You can come into an understanding of Truth and be guided by the One Holy Spirit which was given to lead all people into the Truth and to make them free and whole.

Mastery and dominion can be obtained only through a true understanding of the Holy Spirit.

The purpose of this book is to point you to this One True Guide or Teacher, within your own soul. It is published in India tint cover and contains 28 pages. Envelopes to match. Price is 20 cents.

TRUTH'S SIMPLICITY

by IDA M. MINGLE

Students who have been discouraged, because of the difficulty in understanding the words used to explain the Christ teaching, have found the booklet, "Truth's Simplicity," to be the very thing that, by its simple wording, encourages them to continue in Truth. A study of this will aid you in telling the Truth to others. Bound in neat paper cover with envelope to match. Price, 20 cents.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY

by CHARLES FILLMORE

Do questions sometimes arise in your mind in regard to various points of the Law? This questioning tendency of the mind is discouraged by many teachers, notwithstanding it is one phase of man's inherent desire for wisdom and understanding.

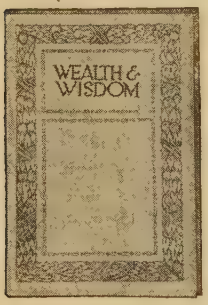
Charles Fillmore, one of the few teachers recognizing the spiritual character of the desire, has found

that satisfactory answers to all inquiries may be obtained by following a process of simple reasoning to its logical conclusion.

In the book, "Pure Reason and Honest Logic of Practical Christianity," he gives us the benefit of his own experience in answering conclusively the questions that came to him. Price of this new edition in India tint paper cover, with envelopes to match, is 20 cents.

NEW PROSPERITY SERIES

Is your every need fully supplied? If not it is because you are not complying with some form of the Law. A true understanding of the principle of Prosperity will enable you to fulfill every desire of your heart. A simple explanation of the laws of success is given in this Series of Prosperity booklets. The partial description given of each will show that these writings will prove invaluable in building a foundation for eternal success.



Prosperity and Success, by Sophia Van Marter. All inclusive in explanation of Principle of Success. Price, 20 cents.

Wealth and Wisdom, by Jennie H. Croft. The complete title is, "Wealth and Wisdom Through Mind Action." This explains not only the attitude of mind necessary for success but also gives affirmations to use in its demonstration. Price 20 cents.

Giving and Receiving, by Charles Fillmore. If you are not receiving it may be because you are not giving. This booklet teaches how one may become the open channel, in order that he may receive and give all his soul is capable of desiring. Price, 20 cents.

This cut is one made from one booklet of our Prosperity Series. This Series of three booklets is printed on good book paper, in large clear type, bound in Antiquarian cover. Price of each is 20 cents, but a special price of 50 cents is made for all three when mailed to one address.

BOOKS FOR CHILDREN

SIR SMILE-UPS

by MARY BREWERTON DE WITT

Straight from the press comes this new book of rhymes for Truth children. It is a collection of happy incidents experienced by Sir Smile-Ups who is the embodiment of happiness and good nature. Some of his adventures have been told in "Wee Wisdom," but new ones are added to complete the publication. Sir Smile-Ups always carries with him a little round smiling face. He visits Mistress Nell of the kitchen, Mr. Grump-a-Grump of the Grump-a-Lump Tree, and even comes sailing over a stormy sea to quiet the waves and save the lives of sailors.

There are eight full-page illustrations, and the book contains 85 pages. The binding is of same board as "Wee Wisdom's Way" and the book is of the same size. Special orders have been issued to the effect that "Sir Smile-Ups" is ready to go out at Christmas time to make hundreds of other little people happy. Price, $1.00.

IN CHRIST'S GARDEN

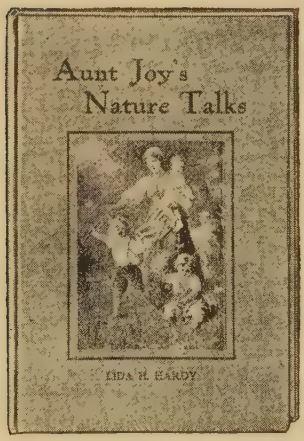
by MARY BREWERTON DE WITT

Judgment must be used in the selecting of books, in order that the mind receive ideas that tend only toward growth.

Here is a book that answers the requirements of the one desiring for himself and family stories of the above mentioned type. People working on the line of spiritual development have been asking for stories for children that are interesting to the growing mind, and that are also worded in the positive language of Truth.

This book, "In Christ's Garden," will prove helpful and instructive because it is a vivid word picture illustrating the establishment of the earth as Christ's Garden. Published in two toned paper cover, contains 48 pages. Price, 50 cents.

AUNT JOY'S NATURE TALKS



This book will find a place of welcome in the home of thousands of progressive parents, for through its valuable lessons children are led to observe Life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression. Parents and teachers will find "Nature Talks" of great value in awakening in the child an interest and sympathy in the gifts of God.

We can supply "Aunt Joy's Nature Talks" in attractive cloth binding for $1.00; paper cover, 50 cents.

LOVE'S ROSES

by LUCY KELLERHOUSE

If you had a garden and the thoughts you held in mind were planted as seeds in that garden, what would grow—flowers or weeds? A graphic illustration of thought-gardening is given in "Love's Roses," a story of a land where every loving thought blossomed into a rose, so that every person's garden was an out-picturing of his mind.

As the story goes, a prize was offered to any little girl producing a wreath of twelve perfect roses. Many interesting experiences are related of the attempts which the girls made at selecting the best seed, by redeeming each thought, before one of them finally grew the twelve perfect roses. This book is published especially for children. Paper cover. Price 20 cents.

WEE WISDOM'S WAY

by MYRTLE FILLMORE

Here is a book that makes an exquisite gift. It is of a de luxe edition of unusual beauty.

An understanding of the basic principles of Practical Christianity is gained through reading "Wee Wisdom's Way." The book contains the true experiences of the power and results of Truth teachings. Richly illustrated and well printed, this charming book sells for $1.50.

TREASURE BOX

by IMELDA O. SHANKLIN

This little booklet is most artistically gotten up, with numerous pen illustrations and half-tones. We recommend "Treasure Box" as a delightful gift for children. A story which is full of all the fascination and charm of a fairy story and yet rich with the highest teachings. Price, 50 cents.

APPROPRIATE SEALS

Seals bearing our National motto, "In God We Trust," are issued in response to the demand for appropriate seals, for millions of people united in the thought of spiritual faith and trust in God for protection and deliverance. Upon stationery, magazines, and newspapers will be found this united word, "In God We Trust," because of the great need of keeping before the boys in camp and service this powerful thought. Every letter and parcel to soldiers and sailors should be stamped with this seal.

Each seal is 1⅜ inches square; mucilaged and perforated; printed in three colors in attractive style. Thirty-six seals in a book, 25 cents.

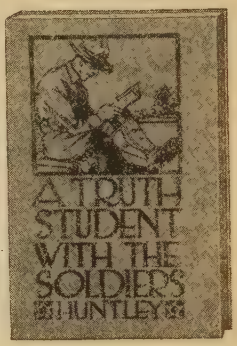
A SPECIAL GIFT FOR THE SOLDIER BOYS

A Truth Student With the Soldiers

Trench Edition of a New Book

by MABEL HUNTLEY

The author of this book was in Europe at the outbreak of this world war, surrounded by tumult and disaster. In the midst of millions of terrified people she proved the power of God in most practical ways. Her experiences are related in this book.



The Trench edition of "A Truth Student with the Soldiers" is almost an "indestructible book." Within the covers of Khaki binding, in which no glue has been used, the book is found printed on a heavy bond paper which will be little affected by water. Having withstood the practical test of being soaked in water, we know the soldier boys will find the book very serviceable.

This little book has been designed to fit conveniently in the soldier's pocket. In a khaki binding that is in keeping with military trappings, this book sells for $1.00.

Another edition of this book has been printed on eggshell book paper and bound in a paper cover. This edition is not waterproof. Price, 50 cents a copy.

UNITY SCHOOL PREFERS THE AMERICAN REVISED BIBLE

Many people today cling to the old or King James' Version of the Bible because it is endeared to them by association.

We prefer the Revised Version because it clears up so many obscure passages, and gives force to many weak ones. The Revised Version is prized by all of those who want the truest statements, regardless of the weakened creed and theology that may result from having the light of Truth thrown on the old Version.

Some twenty thousand errors were found in the King James' Version by the Revision Committee. Quite a number of these are mentioned in the Preface of the American Revised Bible, which is brought out by Thomas Nelson and Sons. Let us note this one instance: Under the Old Version we are commanded to "search the Scriptures," and the impression was always conveyed that in them we would find "eternal life." The revision changes the whole character of the passage, and instead of a command by Jesus to study the Scriptures, we find that he was rebuking the Pharisees for doing that very thing. He said, "Ye search the Scriptures, because ye think in them ye have eternal life; and these are they which bear witness of me." "But the witness which I receive is not from man." Instead of commending the study of the "witness," or testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will lead you into all Truth."

The American Standard Version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent Keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

Nobody can harm us but ourselves. Unless our soul is injured, we are not injured; and no one can injure our soul except with our consent.—*Sunshine Bulletin.*

CHRISTIAN HEALING

by CHARLES FILLMORE

An American minister of a large church, after several months of active service "Somewhere in France," made the statement through a newspaper that any minister who had been with the boys "over there" could never again fill the pulpit of an orthodox church. His association with them had proved to him that true Christianity cannot be set apart from life; but *is* life, and must be made practical, by applying it to each problem. His views were so broadened that he could not be bound inside the narrow confines of a formulated creed.

This is only one published example among millions of unpublished ones. People are no longer satisfied to accept a limited concept and explanation of the Creator and his plan, but are now demanding the Truth concerning the Divine Law of Life and its expression. Instead of a heaven after death, they know it is intended that they *live here and now* in heavenly peace and happiness.

The book, "Christian Healing," by Charles Fillmore, explains the true character of God, and of Man—created in the image and likeness of God. The book takes up in detail every force that works in the mind and body of the individual, and shows the development of man in his unfoldment from the limited mortal to the perfect spiritual consciousness. Through the study and faithful application of truths herein explained, man is enabled to redeem, lift up, and express forces through which he can demonstrate the perfect Idea originally intended by the Creator.

This book is published in four styles of binding as follows:

Pocket Edition—Flexible Binding and Thin Paper—Sixth Edition Revised.

A very handsome volume, size 4⅜ by 7¼ inches.

In limp binding, large type, round corners, and gilt edges. Each book is silk sewed, bound in Keratol, and sent in a neat individual box. A silk bookmark is placed in each volume. Price, $2.50.

Trench Edition, pocket size, bound in khaki for soldiers. Thin paper and large type. Price, $1.50.

Cloth Binding—Sixth Edition Revised.

Bound in dark green cloth. Printed in 12 point type on good book paper. Binding and top stamped in gilt. Price, $1.50.

Paper Cover—Sixth Edition Revised.

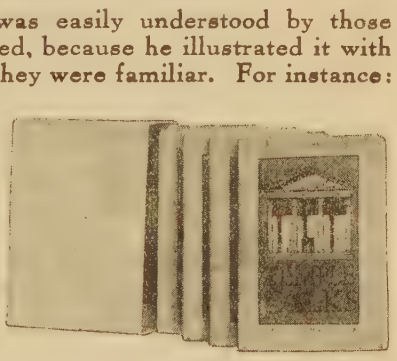
This new edition is also printed in large type (12 point). In the paper cover "Christian Healing" sells for 75 cents.

TEMPLE TALKS

A Series of Fifty-two Choice Lectures in Five Volumes

by CHARLES FILLMORE

Jesus' teaching was easily understood by those to whom he ministered, because he illustrated it with symbols with which they were familiar. For instance: while talking to the fishermen, he used fish as a symbol of ideas of increase, and fish-nets to show the power of the mind to appropriate these ideas.



In his lectures at Unity Auditorium, Charles Fillmore uses the same psychological factor and simple method, by explaining his own personal experiences, and those of others brought to his attention. This dealing directly with the "homely incidents" of life makes it easy for the hearers to understand and apply the Law in the every-day problems which come to them.

In order that those not given opportunity to be present at these addresses may have the benefit of this instruction, fifty-two of the best of these have

been selected, and are published in five volumes, known as Temple Talks No.'s 1, 2, 3, 4, 5. We are giving the different titles of the lectures, that you may see the broad field they cover.

Temple Talks No. 1

"The Overcoming Power of Divine Fearlessness," "A Psalm of Deliverance," "Temperance," "Man's Power to Forgive Sin," "The Seeing Mind," "The Healing of Personal Will," "The Power of Silent Prayer," "Let There Be Light," "The Man of Authority," and "Safety."

Temple Talks No. 2

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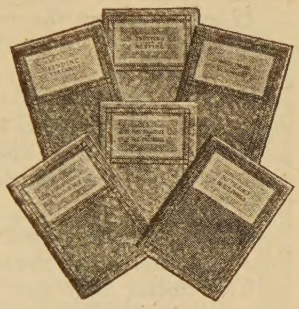

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